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THE
OXYRHYNCHUS PAPYRI

PART III

GRENFELL AND HUNT



EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

THE
OXYRHYNCHUS PAPYRI

PART III

EDITED WITH TRANSLATIONS AND NOTES

BY

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PREFACE

IN accordance with the chronological arrangement adopted by us in the publication of the Oxyrhynchus Papyri, the present volume is devoted to second century texts, with the exception of the theological and some of the classical papyri. The selection of documents here published in full or described probably represents less than half the second century material discovered in 1897, but it is our intention in future volumes to deal with successive centuries up to the sixth, and then to return to the older papyri temporarily passed over. In the spring of this year excavations at Oxyrhynchus were resumed, and another large find of papyri was made, including a certain number of the late Ptolemaic period. These, together with a selection of the more important literary texts from the new find, will be published in Part IV, which we hope to issue within a year.

In proportion to the space in the present volume occupied by the literary fragments our debt is the greater to Professor Blass, to whom is due the identification of several of the classical pieces, and to a large extent their reconstruction, together with many suggestions in the commentary. Mr. J. G. Smyly has rendered us much assistance, especially in connexion with questions of ancient mathematics; the help which we have received on special points from other scholars is acknowledged in connexion with the individual papyri.

BERNARD P. GRENFELL.
ARTHUR S. HUNT.

OXFORD,
June, 1903.

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¹ The texts of 574 *verso*, 589, 599, 609, 610, 611, 613, and 614 are given in full, and large extracts are made from 574 *recto*, 577, 580, 582, 597, 638, 640, 642, and 653.

NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

IN the following pages the same general method is followed as in preceding volumes. Of the new literary texts a few are printed in a dual form, a reconstruction in modern style being appended to a literal transcript. In most other cases, as well as in the fragments of extant authors, the originals are reproduced except for division of words, addition of capital initials to proper names, expansion of abbreviations, and supplements, so far as possible, of lacunae. In 413, however, accentuation and punctuation have been introduced for the sake of greater clearness, and this system has also been adopted with the majority of the literary fragments in the 'miscellaneous' section (IV). Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary texts are given in modern style only. Abbreviations and symbols are resolved, the latter being all of the common kind. Additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical notes; in the few instances where it was desirable to reproduce alterations in the original, a later hand is distinguished, as in the literary texts, by thick type. Faults of orthography, &c., are corrected in the critical notes wherever any difficulty could arise. Iota adscript is printed when so written, otherwise iota subscript is used. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original; double square brackets [[]] mean that the letters within them have been deleted in the original, braces { }, that the letters so enclosed, though actually written, should be omitted. Dots placed within brackets represent the approximate number of letters lost or deleted. Dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri published in this volume and in Parts I-II; ordinary numerals to lines; small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically the same as those adopted by Wilcken in *Archiv* I. i. pp. 25-28, viz.:—

P. Amh. I and II = The Amherst Papyri (Greek), Vols. I and II, by B. P. Grenfell and A. S. Hunt.

Archiv = Archiv für Papyrusforschung.

B. G. U. = Aeg. Urkunden aus den Königl. Museen zu Berlin, Griech. Urkunden.

P. Brit. Mus. I and II = Catalogue of Greek Papyri in the British Museum, Vols. I and II, by F. G. Kenyon.

C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.

P. Cairo = Greek Papyri in the Cairo Museum, Catalogue by B. P. Grenfell and A. S. Hunt.

P. Fay. Towns = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.

P. Gen. = Les Papyrus de Genève, by J. Nicole.

P. Grenf. I and II = Greek Papyri, Series I, by B. P. Grenfell; Series II, by B. P. Grenfell and A. S. Hunt.

P. Oxy. I and II = The Oxyrhynchus Papyri, Parts I and II, by B. P. Grenfell and A. S. Hunt.

Rev. Laws = Revenue Laws of Ptolemy Philadelphus, by B. P. Grenfell, with Introduction by the Rev. J. P. Mahaffy.

P. Tebt. I = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly.

Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS

401. ST. MATTHEW'S GOSPEL, I-II.

7 x 9.5 cm.

THESE few verses from the end of the first and the beginning of the second chapter of the Gospel according to St. Matthew are contained on part of a leaf from a vellum book. Unless the text was in double columns, which would make the book a very unlikely shape, the leaves were unusually small in size; for though the columns are incomplete at both top and bottom only two or three lines are missing between the last line of the *verso* and the first of the *recto*. The handwriting, which is in well-formed slightly sloping uncials of medium size, may be assigned to the fifth or sixth century. It is somewhat faded, and a second hand has here and there rewritten letters and lectional signs with a darker ink, besides correcting mistakes made by the original scribe, who was not very careful. To judge from this fragment, the text followed by the MS. was a good one, having affinities with the Codex Sinaiticus. We give a collation with the text of Westcott and Hort and with the Textus Receptus.

Verso.

[απο τ]ων [αμ]αρ[τιων αυ
των τουτο δε ολογ [γεγονεν
ινα πληρωθη το ρη[θεν υ
πο κ̄ν̄ δια του προφητ[ου λε
5 γοντος ιδου η [[θ]] παρθενος
εν γαστρι εξει και τεξετε
ῡν̄ και καλεσουσι το ονο

Recto.

[νωσκειν] αυ[την εως ου ε
15 [τεκεν ῡ]ν̄ και εκαλεσε[ν το
[ονο]μα αυτου Ῑν̄ του δε
Ῑν̄ γεννηθεντος εν Βη
θλεεμ της Ιουδαιας εν η
μεραις Ηρωδου του βασι
20 λεως ιδου μαγοι απο ανα

μα αυτου Εμμανουηλ· ὁ	τολων παρεγενοντο εις
[εσ]τιν μεθερμηνευομε	Ἰεροσολυμα λεγοντε[που
10 [νον] μεθ ημων ο θς̄ εγερ	εστιν ο τε[[ι]]χθεις βα[σιλευς
[θεις δε] Ἰ[ω]σηφ απο του ὑπ	των Ἰουδαιων ει[δομεν
[νου εποιη]σεν ως προσ	25 γαρ αυτου το[ν] αστερα εν
[εταξεν αυτ]ω ο αγγελ[ος	[τ]η ανατο[λη

1. The supplement at the end of the line hardly fills the available space.
5. Above and below the superfluous θ are short horizontal strokes by the second hand.
6. $\tau\epsilon\chi\epsilon\tau\epsilon$ is for $\tau\epsilon\chi\epsilon\tau\alpha\iota$; the final ϵ has been partially rewritten by the later hand, but was also apparently the original reading.
7. $\kappa\alpha\lambda\epsilon\sigma\sigma\upsilon\sigma\iota$: $\kappa\alpha\lambda\acute{\epsilon}\sigma\sigma\upsilon\sigma\iota\nu$ W-H., with most MSS.
10. $\epsilon\gamma\epsilon\rho[\theta\epsilon\iota\varsigma$: so $\aleph\text{BCZ}$, W-H.; $\delta\iota\epsilon\gamma\epsilon\rho\theta\epsilon\iota\varsigma$ C³DEKLM, &c., T-R.
11. The spacing suits $\delta\epsilon]$ $\text{I}[\omega]$ σηφ ($\aleph\text{KZ}\Gamma\Delta$, &c.) better than $\delta\epsilon \sigma]$ $\text{I}[\omega]$ σηφ (BCDELM, &c., T-R.; $[\acute{\omicron}]$ W-H.
- 14-5. The vestiges are indecisive between $\upsilon\iota\omicron\nu$ ($\aleph\text{BZ}$, W-H.) and $\tau\omicron\nu$ $\upsilon\iota\omicron\nu$ $\alpha\upsilon\tau\eta\varsigma$ $\tau\omicron\nu$ $\pi\rho\omega\tau\omicron\tau\omicron\kappa\omicron\nu$ (CDEKLM, T-R.), since with either reading the letters $\alpha\upsilon$ would come where they appear to do in l. 14, and there is not enough at the beginning of l. 15 to show whether the word to which ν belongs was abbreviated or not.
15. Or perhaps $\epsilon\kappa\alpha\lambda\epsilon\sigma\epsilon$ [$\tau\omicron$, which would suit the length of the line rather better.
22. The final s of $\lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$ seems to have been accidentally omitted by the original scribe.
23. The correction of $\tau\epsilon\chi\theta\epsilon\iota\varsigma$ is by the second hand.

402. FIRST EPISTLE OF ST. JOHN, IV.

8 x 5.2 cm.

A fragment of a leaf from a papyrus book, written in a clear semi-uncial hand towards the end of the fourth or in the fifth century, and containing part of 1 John iv. 11-7. The usual contractions found in biblical MSS. occur, and a horizontal stroke at the end of lines is used apparently to indicate abbreviations. The text is curiously corrupt, considering its early date, and bears evidence of extremely careless copying.

Recto.

ο θς̄ ταπρισεν η[μας και ημεις
οφιλομεν αλλη[λους αγαπαν

Verso.

απεσταλκεν] το[ν υιον σωτη
ρα του κοσμου] [ος εαν ομολο

<p>οὐδεις ποποτε τ[εθεαται τονειν εαν αγαπ[ωμεν αλλη 5 λους ο $\overline{\theta\varsigma}$ ε(ν) ημιν [μενει και η α [γαπη] αυτου τ[ετελειωμενη </p>	<p>γηση οτι $\overline{I\eta}$]ς εστιν ο [$\overline{\nu}$]ς του [$\overline{\theta\nu}$ ο $\overline{\theta\varsigma}$ εν] αυτω μενει και 5 ο $\overline{\theta\varsigma}$ εν αυ]τω εστιν και ημεις εγνωκαμε]ν και πεπιστευκα μεν την] αγαπην ην εχι ο $\overline{\chi\theta\varsigma}$ εν ημιν ο $\overline{\theta}]$ς α[γ]απη εστιν κα- ο μενων ε]ν τη αγαπη εν τω 10 $\overline{\theta\omega}$ μενει και ο $\overline{\theta}]$ς εν αυτω [$\overline{\mu}$]ε εν τουτω τετ]ελ[ειωται </p>
---	---

Recto. 1. ταπρισεν is corrupt for ηγαπησεν.

3-4. θεὸν οὐδεις πόποτε τεθέαται is the order of the MSS., but the supplement at the end of l. 2 is already long enough, and τονειν is an easy corruption of τον $\overline{\theta\nu}$.

Verso. 4-5. Instead of και αὐτὸς ἐν τῷ θεῷ, the reading of the MSS., the papyrus seems to have και ὁ θεὸς ἐν αὐτῷ ἐστιν, i. e. a repetition of the preceding words with the substitution of ἐστιν for μένει. *is* of ημεις is written above the line, owing to want of space.

7. The scribe seems to have mixed up the contractions $\overline{\chi\varsigma}$ and $\overline{\theta\varsigma}$. θεός is the reading of the MSS.

8. κα⁻ stands for καί.

10. After ἐν αὐτῷ **N** and B have μένει which is omitted by A, the other MSS. being divided. It is not certain that a letter is lost after αυτω, but since εν is required to fill up the lacuna in l. 11, and the horizontal stroke is used by this scribe merely as a sign of abbreviation (cf. l. 8), [$\overline{\mu}$]ε(νει) is more probable than ε⁻, i. e. ἐν.

403. APOCALYPSE OF BARUCH, XII-XIV.

14 X 11 cm.

PLATE I (*recto*).

Of the numerous theological works of an Apocalyptic character composed shortly before or after the beginning of the Christian era, one of the most interesting is the *Apocalypse of Baruch*, which like many other apocryphal works is preserved only in a translation from the Greek. To the recovery of a considerable fragment of the Greek original of the *Ascension of Isaiah* (P. Amh. I. 1), previously known in its entirety only from the Ethiopic version, now succeeds a small fragment of the *Apocalypse of Baruch* in the language from which the extant Syriac translation is derived, though whether the Greek text is itself derived from Hebrew is disputed. Prof. Charles, who has published the latest and fullest edition of that Apocalypse, is strongly in favour of a Hebrew original,

but his reasons are not very convincing, and the present fragment illustrates the precarious character of arguments based on retranslations into a supposed original through a version which is itself not extant.

The papyrus is part of a leaf from a book, written in brown ink in a large slightly sloping uncial hand of a moderately early Byzantine type, probably not later than the fifth century, and perhaps as early as the end of the fourth. The high point is frequently used, and there is a tendency to increase the size of the initial letters of lines. The text, so far as can be judged from the very imperfect condition of the lines preserved, is not very good; one certain error (*μαρτυρήσαντες* for *ἀμαρτήσαντες* in l. 28) of the first hand has been corrected by another person, and *μεσημβρία* is mis-spelt *μεσεμβρία* in l. 4. The curious tendency to omit the definite article (cf. ll. 16 and 24), which produces a certain harshness, is, however, not likely to be due to the scribe. But in spite of its smallness the fragment is of much interest as affording for the first time a direct opportunity of testing the fidelity of the Syriac translation. The impression created by a comparison of the two versions is that the Syriac translator was much less accurate than, for instance, the Ethiopic translator of the *Ascension of Isaiah*. In one passage (ll. 6–8) he has expanded the three verbs of the Greek into six by adding a synonym in each case. In another he seems to have misapprehended the meaning of the Greek, and to have introduced an idea which is quite inappropriate to the context (cf. note on ll. 25–7).

The references at the side of the text and the translation of the Syriac version are taken from the edition of Prof. Charles, whom we have to thank for several suggestions in the reconstruction of the fragment. The first ten lines of the *verso* are the conclusion of a prophecy of Baruch against Babylon (i.e. Rome). The *recto* is part of a prophecy against the Gentiles by 'a voice from the height,' and is a passage which has caused commentators much difficulty, but which the Greek helps to explain.

Verso.

.		
] . .	
[17 letters	αλλα τ]ουτο οιο[ν]	xii. 1
	[οιομαι ερω και λαλη]σω προς σε την	
	[γην την ευοδουσαν ο]ν παντοτε μεσεμ	2
5	[βρια αποκαιει ουδ]ε το διηνεκες αι ακτι	
	[νες του ηλιου λα]μπουσιν και συ μη προσ	3

- [δοκα χαιρησειν] μηδε επ[ι] πολυ καταδικα
 [ζε αληθως γαρ εν] καιρω εξυπνισθησεται 4
 [προς σε η οργη η νυν υπο τ]ης μακροθυμ[ι]
 10 [ας ως χαλινω κατεχεται και] ειπων ταυτα 5
 [ενηστευσα ημε]ρας ζ̄ και εγενετο με xiii. 1
 [τα ταυτα οτι εγω] Βαρουχ̄ ιστηκει' επι το
 [ορος Σιων και ιδου φων]η εξηλθεν εξ ῡ
 [ψους και ειπε μοι ανα]στα επι τους πο- 2
 15 [δας σου Βαρουχ και ακουε] τον λογον ισχυ
 [ρου θεου

Recto.

-
 . [.
 οπη[11
 τα εθνη κα[14 letters καταπα
 20 τησαντες την [γην και καταχρησαμενοι
 τοις εν αυτη κτισμ[ασι υμεις γαρ ευερ 12
 γετουμενοι αι· ηχα[ριστειτε αι
 και απεκριθην και ειπο[ν ιδου απεδει xiv. 1
 ξας μοι καιρων ταξεις· κ[αι το μελλον
 25 [εσ]εσθαι· και ειπ[ε]ς μ[οι]· [οτι υπ εθνων
 υπενεχθησε[ται η υπο σου λεχθεισα
 πραξις και νυν [οιδα οτι πολλοι 2
 εισιν οι μαρτύρησαν[τες και
 εξησαν· και επορευθη[σαν εκ κοσμου
 30 ολιγα δε περι[εσται εθνη εν εκεινοις
 τοις καιροις· οι[ς] ους ειπες
 λογους· και τι π[λεον εν τω]ν η τινα χει-
 ρονα τ[ο]υτ[ων]

2-5. 'But I will say this as I think, and speak against thee, the land which is prospering. Not always does the noonday burn, nor do the rays of the sun constantly

give light.' The Syriac here agrees verbally with the Greek, for the equivalent of τὸ διηκεές which is translated as an adjective by Prof. Charles, who supplies 'always' with the verb, is, as the Greek shows, to be constructed adverbially.

6-8. 'And do not thou expect to rejoice, nor condemn greatly.' The Syriac has 'Do not conclude or expect that thou wilt always be prosperous and rejoicing, and be not greatly uplifted and do not oppress' (the last verb emended by Prof. Charles to 'be not boastful'), thus duplicating all the three verbs of the Greek, but no doubt wrongly. καταδικα[σειν is equally possible in ll. 7-8.

8-10. 'For assuredly in its season the wrath will be awakened against thee which now is restrained by long-suffering as it were by a rein.' This agrees with the Syriac. Prof. Charles translates 'which now in long-suffering . . .'; but the traces before μακροθυμ[ιας are incompatible with εν, the second letter being either ς or ε.

10-6. 'And having said these things I fasted seven days. And it came to pass after this that I, Baruch, was standing upon Mount Zion, and lo! a voice came forth from the height and said to me "Stand upon thy feet, Baruch, and hear the word of the mighty God."' Here too the Syriac shows no variation. For the omission of the definite article before ισχυρου cf. l. 24 καιρων ταξεις.

18. σπη[: the first letter may be σ, and the second ν but not τ. The Syriac version of vv. 10-1 has 'They were therefore chastened then that they might receive mercy. But now, ye peoples and nations, ye are debtors because all this time ye have trodden down the earth, and used the creation unrighteously.'

21-2. 'For ye were always being benefited but were always ungrateful.' The Syriac has 'For I have always benefited you and ye have always denied the beneficence,' which differs by the introduction of the first person, and the use of an active instead of a passive verb in the first half of the sentence. Prof. Charles notes that the order of the words in the Syriac is unusual, and a corruption may be suspected.

23-5. 'And I answered and said "Behold, thou hast shown me the methods of the times and that which will be."' The Syriac differs slightly by having a singular word for τάξεις and by inserting 'after these things' after 'will be.'

25-7. It is clear that the Greek and Syriac here diverged from each other. The Syriac has 'and thou hast said unto me that the retribution which was spoken of by thee will be of advantage to the nations.' As Prof. Charles acutely remarks, the idea of a remedial chastisement of the Gentiles seems out of place, and something is probably wrong with the Syriac text. The verb found in the Greek, ὑπενεχθήσεται, does not suggest anything like 'be of advantage to,' and taken in conjunction with πράξις the meaning 'endured' is in every way more satisfactory. Of the two doubtful letters at the beginning of l. 26 the second could be π, η, or ι, but the first, if not υ, can only be ρ, and ρη or ρ[ο]ι is very intractable, while a compound of φέρω is required. The phrase 'will be of advantage to,' to which Prof. Charles objected, may therefore be regarded as an error of the Syriac translator. In some other respects Prof. Charles seems to us to have slightly exaggerated the inconsistencies in chapters x-xiv; cf. p. 24 of his edition. καιρών τάξεις does not seem an impossible description of the prophecy in ch. xiii, and if 'the retribution spoken of by thee' is first mentioned by the cities, not by God, nevertheless it occurs in a speech put by the 'voice from the height' into the mouth of the 'prosperous cities,' of whom the abrupt mention (cf. *ibid.* p. 22) is not so very surprising after a section devoted to Babylon and the 'land which is prospering.'

27-32. The Syriac has 'And now I know that those who have sinned are many and they have lived in prosperity and departed from the world, but that few nations will be left in those times to whom those words shall be said which thou didst say.' The Greek does not materially differ. In l. 27 there is room for a word not expressed

in the Syriac, but *μεν* (corresponding to *ολιγα δε* in l. 30) would perhaps be sufficient. A phrase meaning 'in prosperity' is required at the end of l. 28; but it is difficult to find a word short enough if *οι* is the article, so it should perhaps be regarded as the relative, when there will be no need for *και*. The erroneous reading of the first hand *μαρτυρησαντες* is corrected to *αμαρτησαντες* by a different writer who used much blacker ink. In l. 31 *λεχθησονται* is rather too long for the lacuna. Perhaps *επει τις*.

32-3. The Syriac has 'For what advantage is there in this or what (evil) worse than what we have seen befall us are we to expect to see?'

404. SHEPHERD OF HERMAS.

Fr. (c) 7.8 × 5.3 cm.

PLATE IV (Fr. (c) *recto*).

Three fragments of a leaf from a papyrus book, inscribed on both sides in a sloping uncial hand of the late third or fourth century, the surface of the *verso* being much damaged. No line is complete, and indeed very few complete words are preserved, so that all the greater credit is due to Mr. V. Bartlet for recognizing the scraps as belonging to the lost Greek ending of the Shepherd of Hermas (*Simil.* x. 3. 3-4. 3). They thus form a useful supplement to P. Amh. 190, Fr. (h) *verso*, another papyrus fragment of the missing Greek portion of the same work, and demonstrate with equal clearness that Simonides' version of the last leaf of the Athos codex was a forgery; cf. P. Amh. 190 introd.

The text of the present papyrus seems to have differed in many points of detail from those which were the basis of the extant translations of the last chapters of the *Similitudines*, and only a few lines on the *recto* can be restored with any approach to certainty, while the *verso* is for the most part illegible. Fragments (a) and (b) all but join each other; but there seems to be a narrow lacuna between the bottom of Fr. (b) and the top of Fr. (c), causing the loss of a whole line on the *recto*. In Fr. (c) the ends of ll. 18-22 are preserved, and since these are by no means even the number of letters lost at the ends of ll. 11-17 may vary from 0-3. We have reconstructed ll. 15-21 on the hypothesis that about 11 letters are lost at the beginnings. From the lines of breakage in Frs. (a) and (b) it is probable that the lacunae at the end of ll. 4-8 are of the same size as those in ll. 11-17, and that the lacunae at the beginning of ll. 2-6 correspond to those at the beginnings of ll. 15-22.

We are indebted to Mr. V. Bartlet for several suggestions in the reconstruction of the fragments.

Recto.	Verso.
Fragments (a) and (b).	
<p>[. εν κ]ω εαν [μεν ουν [καθαρων τον οι]κον σου ε[υρωσι [μετα σου παρα]μενουσι[ν εαν δε [.]αμβαρωντ[5 [. αποχ]ωρησουσιν . [. . [. αι γαρ πα]ρθεν[οι] αυτ[αι [14 letters α]γαπωσιν τ[. .</p> <p>[10 ,, λεγω αυτω] ελπ[ι]ζω [κε 9 [19 ,,]τα . [. . .</p> <hr/> <p style="text-align: center;">1 line lost.</p> <p>Fragment (c).</p> <p>11 [14 letters]τας εις τ[. . [,,]σαι ωσπε]ρ δε [ουτος ω παρεδωκ]ας με ου [μεμ [φεται με ουδε α]υται μεμψ[ον 15 [ται με λεγει τ]ω ποιμενι οιδ[α [οτι δουλος το]ν θῡ θελει ζη[ν [και τηρησει τα]ς εντολας τ[α]υ[τας [και τας παρθε]νους εν καθαροτη [τι καταστησει τ]αυτα ει[π]ων τω 20 [ποιμενι παλι]ν παρεδ[ω]κεν με [και τας παρθε]νους καλεσας [. λ]εγει αυταις</p>	<p>[.]ν[. .]ιδ[[. . .] . [.]ι . [.]ν[25 [. . .]λ[.] [. [.]τωδ[.] . . . αλ[[.]ν . εσ[. .]α . . [. [.]ωρ . [. [. .] . . [. [. .] . [. [.] . . . [. [.] . . . [.]ν[[.] . π . ω[[.] . . [.]ν . [. [.] . . . υτα[35 [.] . τιν [. [.] . τη . ισ . . [. [.]ω . αυγειν[[.] . [.]σενα . σμ[λ[.] αι[40 ως μ[η] δυναμ[ενοι ενοχοι γειν[ονται τουτου του αι[μ]ατος ποι[ειτε ουν</p>

1-22. The extant versions of this passage (*Simil.* x. 3. 2-5) are as follows: (1) *Versio Vulgata*: . . . *et omnes habentes gratiam apud dominum. igitur si habuerint domum tuam puram, tecum permanebunt; sin autem pusillum aliquid iniquationis acciderit, protinus a domo tua recedent. hae enim virgines nullam omnino diligunt iniquationem. dico ei: Spero me, domine, placitum eis, ita ut in domo mea libenter habitent semper. et sicut hic, cui me tradidisti, nihil de me queritur, ita neque illae querentur. ait ad pastorem illum: Video, inquit, servum dei velle vivere et custoditurum haec mandata, et virgines has habitatione munda conlocaturum. haec cum dixisset, iterum pastori illi me tradidit, et vocavit eas virgines et dixit ad eas . . .*

(2) Codex Palatinus: . . . *et cunctam habentes gratiam apud dominum. si ergo habuerint domum tuam puram, tecum permanebunt; sin autem in aliquo spurca fuerit domus tua, protinus recedunt a domo tua. hae enim virgines spurcitiā non amant. et ego dixi: Domine, spero me placiturum eis ita [ut] in domo mea libenter et semper habitent. et sicut hic, cui me tradidisti, nihil de me queritur, ita neque illae virgines aliquid de me querentur. deinde ait ad illum pastorem: Scio hunc mandata custodire, et virgines has in habitationem mundam conlocaturum. haec cum dixisset, rursus eidem pastori me tradidit, et virgines illas vocavit dixitque ad illas . . .*

(3) Versio Aethiopica Latine: . . . *et habent gratiam apud dominum. et simul atque invenerint puram domum tuam, permanebunt apud te; si autem paululum immunda fuerit aliqua re, protinus derelinquent domum tuam. nam omnino non desiderant impuritatem illae virgines. et dixi ei: Confido, domine, me placiturum eis ut laetantes habitent in domo mea semper; sicut ille cui me tradidisti nihil habet quo increpet me, sic illae nihil habebunt quo increpent me. et dixit pastori: Scio vitam velle servum domini, et servaturum esse haec mandata, et virginibus placiturum in puritate. et postquam rursus tradidit me, virgines vocavit et dixit eis . . .*

4. The word in this line ought to correspond to *pusillum* (ελαχιστον τι), *iniquationis* (ρυνπαρον), or *acciderit* (γενηται or συμβη), but the vestiges are very intractable. Those of the third letter suit a β better than anything else, but unfortunately no β occurs elsewhere in the papyrus. The fifth letter is very uncertain; λ is possible, but not ν. The last letter of the line is represented only by the bottom of a vertical stroke and may be ι. Neither ρνπαρον, μαρον, μικρον, συμβη nor λαμβανον are admissible.

5. Possibly αποχ]ωρησουσιν α[πο |σου.

7-8. Perhaps πανταπασιν ουκ α]γαπωσιν τ[ην] ρυνπαροτητα, but the substantive in l. 8 no doubt corresponded to the adjective in l. 4 which seems not to have been ρνπαροδς.

11. Perhaps ταυ]τας εις τ[ον] ακωνα κατοικη]σαι.

15. οιδ[α: the δ has been corrected from ι (?). The papyrus thus agrees with the Codex Palatinus and Ethiopic version (*scio*) against the Vulgate (*video*).

18. εν καθαροτη]τι: so the Ethiopic *in puritate*; the Latin versions have *habitatione munda* or *in habitationem mundam*.

22. The word or words lost at the beginning of this line have nothing corresponding to them in the versions.

40-2. The corresponding passages of the versions (*Simil. x. 4. 3*) are as follows:—
(1) Versio Vulgata: *qui novit igitur calamitatem huiusmodi hominis et non eripit eum, magnum peccatum admittit et reus fit sanguinis eius. facile igitur, &c.* (2) Codex Palatinus: [*qui novit igitur*] *angustiam eius et non redimit eum magnum peccatum admittit et fit reus sanguinis eius.* (3) Versio Aethiopica Latine: *qui autem novit adflictionem eius qui ita se habet nec salvat eum, magnum peccatum admittit et fit occisor eius.* The papyrus differs from these considerably; not only is the plural (ενόχοι) found in place of the singular (*reus*), but the remains of l. 40 do not in the least support anything like *magnum peccatum admittit*. Apparently the papyrus omitted that phrase and in its stead had a participial phrase depending upon the preceding words which is not represented in the translations. γ of γειν]ονται has been corrected, probably from β or δ.

405-406. THEOLOGICAL FRAGMENTS.

PLATE I (405 and 406 verso).

We here group together fragments of two different theological works, which we have not been able to identify, both containing quotations from the New Testament.

405 consists of seven fragments written in a small neat uncial hand, which is not later than the first half of the third century, and might be as old as the latter part of the second. The ordinary contractions $\overline{\theta\varsigma}$, $\overline{\chi\varsigma}$, $\overline{\iota\eta\varsigma}$ occur; and it is clear that the use of these goes back far into the second century. Besides its early date (it is probably the oldest Christian fragment yet published), 405 is interesting on account of a quotation from St. Matthew iii. 16-7 describing the Baptism, which is indicated by wedge-shaped signs in the margin similar to those employed for filling up short lines, e. g. in Fr. (a) ll. 9 and 13.

406 is part of a leaf from a papyrus book and contains the quotation from Isaiah vi. 10 also found in Matthew xiii. 15 and Acts xxviii. 27. The citation appears here in its New Testament form, omitting the $\overline{\alpha\upsilon\tau\omega\upsilon\upsilon}$ after $\overline{\omega\sigma\iota\nu}$ found in the LXX version. The large and upright uncial hand is comparable with that of 25 and 224 and is probably to be assigned to the third century. Besides the ordinary contractions we have $\overline{\epsilon\sigma\tau\rho\nu\omicron\varsigma}$ for $\overline{\epsilon\sigma\tau\alpha\nu\rho\omega\mu\acute{\epsilon}\nu\omicron\varsigma}$ in l. 21.

405. Fr. (a) 8.3 x 4.8 cm. PLATE I.

	(a)	(b)
Col. i.	Col. ii.	
.
] . ο . [. .	μαὶ ζ[] . [
] . μη αθ . [.]	15 του β[α]π[τ]	]σπ[
]που της	> ος· ανεω[χθησαν οι ουρανοι	30]ωνε[
]αι επιθε	> και ειδεν [το $\overline{\pi\nu\alpha}$ του $\overline{\theta\upsilon}$ κατα	. . .
5] . γνωστος	> βαινον ω[σει περιστερων	
] . [.] . η	> ερχομενο[ν επ αυτον και	(c)
]ου	20 > ιδου φω[νη εκ των ουρανων	. . .
]του	> λεγουσα [. ο αγα] . . . [
]	> πητος [	]ασυ . [
10] .	γαρ τοτ . [	]νω[.

]του	τον [I]ην [	]ο Xς [
]με	25 αλλος δε [	35] . ομ[
]	θυ σωτ[ηρ	
	ριευω[

(d)

(e)

]ατε[.]σ[] . [. .] . . . [
]πος αυτ[	]που . [
]γον αυ[	] . . . θ[. . .]ν κα[
] . και ο αυ[	50] . [. .] . [.]υτον εκκ[
40] προφητ[	] . . . . . σσουθησ[
]ς και υπο[	] . π[
]σαγγελ[λ]ο[
] παρθεν[
] ον και το[	(f)	
45]τω . [
]α[	]α . [
	]οστοσ[
	55] . . φνος κ[
	]ητους . [
	]απ[

16-22. Owing to the number of variations in the text of this passage (Matt. iii. 16-7) and the irregularities of the papyrus with regard to the ends of lines, as shown by Col. i, some of the restorations are rather doubtful. Both *ουρανοι* in l. 14 and *ουρανων* in l. 18 may have been contracted. In l. 15, if *πνευμα* was written out in full, *τό* and *του*, which are omitted by \aleph and B, may have been also omitted by the papyrus; and that *καί*, which is found in some MSS. before *ερχόμενον*, was not in the papyrus is fairly certain. The supplement in l. 17 is rather short. The only known variant which would be longer is *πρός* for *ἐπ'*, found in several cursives. In l. 19 there is certainly not room for the best-attested reading *οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός*: either the papyrus agreed with D in reading *σὺ εἶ* for *οὗτός ἐστιν*, or else *ὁ υἱός μου* was omitted or placed after *ἀγαπητός*.

406.

10.1 × 7.5 cm.

PLATE I (*verso*).*Verso.*

παχυν[θ]η γαρ [η καρδια του
 λαου τουτου κ[αι τοις ωσιν
 βαρεως ηκου[σαν και τους
 οφθαλμους αυτων εκαμ
 5 μυσαν μη π[οτε ιδωσιν τοις
 οφθαλμοις αυτων και τοις ω
 σιν ακουσωσι[ν και τη καρδια
 συνωσιν και ε[πιστρεψωσιν
 κα[ι] ι[α]σομαι αυτους
 10 τ[. . .]εχ[.] . [.]οιε[.
 [. . .]ει[. . .]ον[.
 [.]σι[.

Recto.

] φησ̄
] . . οσ̄ . . . κω
 15] . α
]σ̄υ . [.] . [.]σαγγ̄
] . αλλοθεν λαλω
] αυτων γαρ
] . . ρ̄ [.
 20]ωπου ῡιος θ̄υ
]ος ε̄στρνος X̄s
]σ̄[. . . .]ρο

6. αυτων is found here only in a few inferior MSS.

407. CHRISTIAN PRAYER.

14.5 × 15.7 cm.

A short prayer written in rather elongated and ornate, though not very regular, uncials, which we should assign to the end of the third or to the fourth century. On the *verso* is the title 'A prayer,' and below a brief memorandum of some amounts in cursive.

ο θεος ο παντ[ο]κρατωρ ο ποιησας τον ουρανον
 και την γην και την θαλατταν και παντα τα εν αυτοις
 βοηθησον μοι ελεησον με [[εξ]] εξαλιψον μου τας
 αμαρτιας σωσον με εν τω νυν και εν τω μελλοντι
 5 αιωνι δια του κυριου κα[ι] σωτηρος ημων Ιησου
 Χριστου δι ου η δοξα και το κρατος εις τους αιωνας
 των αιωνω[ν] αμην

On the *verso*

προσευχη

10 (δραχμαὶ) Ἰβρλϛ
χωρ() λι(τρ) ε (ἡμισυ ?).

‘O God Almighty, who madest heaven and earth and sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Saviour Jesus Christ, through whom is the glory and the power for ever and ever. Amen.’

1. ο ποιησας κ.τ.λ. : the phrase is from Psalm cxlvi. 6; cf. Neh. ix. 6, Apoc. xiv. 7.

3. εξαλιψον κ.τ.λ. : cf. Ps. l. 9 πάσας τὰς ἀνομίας μου ἐξάλειψον, &c.

10. The meaning of χωρ() is doubtful; with λίτραι immediately following, it is unlikely to be the liquid measure found in the forms δίχωρον and τρίχωρον in B. G. U. 248. 26, 531. ii. 5. χωρ(εῖ) or χωρ(ίς) is more probable.

II. NEW CLASSICAL FRAGMENTS

408. ODES OF PINDAR.

Fr. (a) 13 × 15 cm.

PLATE II.

FOUR fragments of a lyric work in Pindaric dialect written in medium-sized uncials, with a few corrections and marginal notes in various hands. On the *verso* are some money accounts in a second century cursive. The writing on the *recto*, which bears much resemblance to that of the semi-uncial contracts from Oxyrhynchus of the Domitian-Trajan period (e. g. 270), belongs to the early part of the second century or even to the end of the first. Sub-divisions of the poem are indicated by paragraphi, while an elaborate coronis apparently marks the beginning of a new poem, as in the Bacchylides papyrus; the high stop is employed, and occasional breathings, accents, and marks of elision and quantity occur. Fragment (b) probably belongs to the second column of fragment (a), and since this arrangement accounts for forty-eight lines in this column, it is unlikely that more than two or three, if any, lines are lost between those two fragments. The position of fragments (c) and (d) is obscure.

The authorship of the piece is made certain, as was perceived by Blass, by the correspondence of the last line of fragment (b)]ν δελφίνος υπ[with the beginning of Pindar, Fr. 235 (Christ), a quotation in Plut. *Quaest. Symp.* vii. 5. 2 (cf. *De soll. anim.* 36) of a passage in which the poet compares himself to a dolphin:—ὁ Πίνδαρός φησι κεκινῆσθαι πρὸς ῥῶδην ἄλλου δελφίνος ὑπόκρισιν τὸν μὲν ἀκύμονος πόντου ἐν πελάγει αὐλῶν ἐκίνησεν ἐρατὸν μέλος. Another extant Pindaric fragment (200) occurs in ll. 58-9; cf. note *ad loc.* Dismissing the first twenty-two lines, of which the merest fragments remain, we have in ll. 23-42 most of the last antistrophe and in ll. 43-54 part of the last epode of one poem, and in ll. 54-69 part of the first strophe of the next. The subject of the antistrophe, which has suffered much damage through the obliteration of the ink in the latter parts of several lines, is the vengeance taken by Heracles upon Laomedon. Though the general thread of the construction in ll. 23-35 has yet to be discovered, their restoration is a by no means hopeless undertaking, for the vestiges of letters in the effaced parts are generally sufficient to verify the right conjectures when they are made. The second poem has in the margin at the beginning traces of what seems to have been its title, but these are too slight to give a clue to the subject. The first strophe contains an interesting tribute by Pindar to one of his predecessors in the field of lyric poetry, which may be compared with the conclusion of the recently discovered *Persae* of Timotheus.

In this, as in the other new classical fragments, many of the restorations of lacunae and suggestions in the commentary are due to Blass.

(a)

Col. i.

	]ΠΟΙ	10] . [. .]	
	]ΧΙΔΕ[ . ] .		]ΜΕΤΕΡΑ[
	]ΓΕΝΩΝ		]ΩΙΠΟΛΛΟΝ	μαντευμα[τ]ων
	]ΟΝ		]ΟΝΤΕΝ	
5	]ΦΑ	14	]ΝΤΡΙΧΑ .	
]			
	] .		6 lines lost.	
	] . .	21	]Α	
	]ΠΑ[. . .]			

Col. ii.

	Φ Μ[
	ΤΟΙΠΡΟΪΔ[.]ΝΑΙCΑΝΑ[		τοι προΐδ[ω]ν αἴσαν . . .
	ΖΟΙΤΟΤ'ΑΜΦ[. ΟΥΤΑΤ[.]		ζοι τότ' ἀμφ . . .
25	ΗΡΑΚΛΕΗΣ . ΑΛΙΑ[ . . . ] . . [		Ἡρακλέης . ἀλῖαι . . .

ΝΑΪΜΟΛΟΝΤΑΣ[.]Υ[.] .]ΗϚ[.] . [.] . ϚΘΕΝ	ναῖ μολόντας . . .
ΘΟΝΟΙΦΥΓΟΝΟΝ[.] [.] . [.] . . .	θονοι φύγον . . .
ΠΑΝΤΩΝΓΑΡΥΠ[.]ΡΒΙΘΣΑΝ . . ϚΦΑ[	πάντων γὰρ ὑπ[έ]ρβιος . . .
ΨΥΧΑΝΚΕΝΕΩ[.]ΕΜΕ[.] . . ΡΥΚ . Α . . [	ψυχὰν κενεῶ[ν] ε . . .
30 ΛΑΩΝΞΕΝΟΔΑ[.]ΚΤΑΒΑΣΙΛΗ[.] . [	λαῶν ξενοδα[ί]κτα βασιλῆ-
ΟΣΑΤΑ[^σ Ν]ΘΑΛΙΑΙΚΟΤΕΩ[.]ΘΑΜΑ[	ος ἀτασθαλίᾳ κοτέω[ν] θαμὰ
ΑΡΧΑ[^{γέ} Π]ΤΑΪΤΕ[.]ΑΛΟΥ	ἀρχαγέτα τε [Δ]άλου
ΠΙΘΕΤΟΠΑΥΣΕΝ[.] . ΡΜ[.]ΙΑΔΕϚ . . Ϛ[.]	πίθετο παυσ . . .
ΓΑΡΣΕΛ[.]ΓΥΣΦΑΡΑΓΩΝ . ΥΤ . ΝΑΥ	γάρ σε λ[ι]γυσφαραγάγων . . .
35 ΤΑΕΚΑΒΟΛΕΦΟΡΜΙΓΓΩΝ .	τα, ἐκαβόλε, φορμίγγων.
ΜΝΑΣΘΗΘΟΤΙΤΙΟΙΖΑΘΕΑΣ	μνάσθηθ' ὅτι τοι ζαθέας
ΠΑΡΟΥΕΝΓΥΑΛΟΙΣΕΨΑΤΟΑ[.]ΑΚΤΙ	Πάρου ἐν γυάλοις ἔσατο ἄ[ν]ακτι
ΒΩΜΟΝΠΑΤΡΙΤΕΚΡΟΝΙΩΙΤΙΜΙΕΑΝ	βωμὸν πατρί τε Κρονίῳ τιμάεν-
ΤΙΠΕΡΑΝΙϚΘΜΟΝΔΙΑΒΑΙϚ .	τι πέραν ἰσθμὸν διαβαίς,
40 ΟΤΕΛΑΟΜΕΔΟΝ	ὅτε Λαομέδον-
ΤΙΠΕΠΡΩΜΕΝΟΙΗΡΧΕΤΟ	τι πεπρωμένοι ἦρχετο
ΜΟΡΟΙΟΚΑΡΥΞ .	μόροιο κάρυξ.
Η[.]ΓΑΡΤΟΠΑΛΑΙΦΑΤΟΝ[.] ΘΝ	η . γὰρ τὸ παλαίφατον ον
ΕΪΚΕΣΥΓΓΟΝΟΥϚ	εἶκε συγγόνους
45 ΤΡΕΙϚΠ[.] . ΕΩ[.]ΝΚΕΦΑΛΑΝ . Ρ . . ΤΑΙ[	τρεῖς κεφαλὰν
ΕΠΙΔ[.]]ΑΙΜΑ[.] . [.] . [.] . [	ἐπιδ . . .
.

(b)

ΑΛΛΑ[	ἀλλὰ . . .
ΤΕΜΑΧΑ[	τε μαχα[. . . ἡ-
ΡΩΩΝΑ[	ρώων α . . .
50 ΛΑΧΟΝΚ[	λάχον κ . . .
ΝΟΝΕΓΩ[	νον ἐγὼ . . .
ΟΡΓΙΟΙϚΑ[	ὀργίους α . . .
53 ΑΥΞΟΥΗ[	αὐξ . . .
] ^{μας} ΑΙΟΛ[	αἰολ . . .
] ^ς ΙΩΝ[	ἰων . . .
] ^{κη} ΑΟΙΔ[.] .]ΑΙΑΡΜΟΝΙΑΝ	ἀοιδ[ὰν κ]αὶ ἀρμονίαν

]^λ ΑΥ . [. . .] ΠΕΦΡΑΞΑ[
 ΤΩ[. . . .] ΚΡΩΝΤΙΞ[
 Π[.] ΟΥΚΟΛΩ[
 60 Ν[.] ΠΑΥΣΟΝΙΑ[
 ΛΙ[.] ΙΚΑΝΘ . [
 ΟΙΟΝ[.] ΧΗΜΑΙΓ[
 ΚΕΣΟ[.] ΟΝΠΑΙΗΘ[
 ΑΠΟΜΩΝΙΤΕΚΑΙ[
 65 ΑΡΜΕΝΟΝ·ΕΓΩΜ[
 ΠΑΥΡΑΜΕΛ[.] ΖΟΜΕΝ[
 [. . .] ΣΑΡΓΟΝΑΜΦΕΠΩ[
 [. . .] ΟΜΑΙΠΡΟΣΑΥΤΑ[
 [. . .] ΥΔΕΛΦΙΝΟΣΥΠ[

αυ . [. . . ἐ] πεφράσα[το
 τῶ[ν . . . Λο]κρῶν τις [οἴ τ' ἀργίλοφον
 π[ὰρ Ζεφυρί]ου κολῶ[ναν
 ν[άου]σ' ὑπέ]ρ Αὐσονία[s ἄκρας,
 λι[παρὰ πόλ]ις, ἀνθ[ηκὲ δὲ
 οἶον [ὄ]χημα λιγ . . .
 κες οἶον παιήσ[να
 Ἀπόλλωνί τε καὶ . . .
 ἄρμενον. ἐγὼ μ[ὰν κλύων
 παῦρα μελ[ι]ζομέν[ου τέχνην
 [γλώ]σσαργον ἀμφέπω[ν ἔρε-
 [θίς]ομαι πρὸς αὐτὰ[ν ἄ-
 [λί]ου δελφῖνος ὑπ[όκρισιν

70]αυξιο[

(c)

.
] . [.
] ΝΟCΑ [.
] ΑΤΕC [.
]
] ΑΝΔΗΠΟ[.

(d)

.
] ΟΝΞ[.
] ΡΤΟΝ[.
] Α[.

11. The supposed AI at the end of the line are really more like N.

12. *μαντευμα[τ]ων* is written in a semi-uncial hand in the margin between ll. 12 and 30, and so far as its position goes might refer to either. Probably it and the marginal adscript at the beginning of the new poem (l. 55) were due to the same person, who may be identical with the writer of the main text. The note below l. 69 is almost certainly in a different hand, and the corrections in ll. 31, 32 and 63 seem to be by a third person.

30. ΒΑΣΙΑΗ[: either βασιλῆ[ος or βασιλῆ[ος]] ὄς can be read. *ξενοδαίκτης* occurs in Eur. *Herc. Fur.* 391 as an epithet of Cycnus, who was killed by Heracles. But here the 'king who murders strangers' is Laomedon; cf. l. 40.

32. The 'founder of Delos' is no doubt Apollo.

33. The doubtful Ε after ΠΑΥC may be Α.

34. *βαρυσφάραγος* occurs in Pindar, *Isth.* 8. 47, and *ἔρισφάραγος* is found in the Homeric Hymn to Hermes, but λ[ι]γυσφάραγος is new.

36-42. 'Remember that he set up an altar in the dells of holy Paros to thee, the king, and to his honoured father, son of Cronos, having passed over the isthmus to the other side, when he came a herald of fated doom to Laomedon.'

36. *μνάσθηθ'* is for *μνάσθητι*, Apollo being addressed; cf. l. 35 *ἐκαβόλε*. The subject of *ἔσσατο* is Heracles, who, according to Apollodorus ii. § 99, came to Paros when on his quest for Hippolyte's girdle, after which enterprise he went to Troy. *πατρὶ Κρονίῳ* means Zeus; cf. *Ol.* 2. 13 *Κρόνιε παῖ*.

55 sqq. '... song and harmony ... were devised by one of the Locrians who dwell beside the white-crested hill of Zephyrium in furthest Ausonia, a rich city; he dedicated ... a single paean meet for Apollo and ...: I hearing his brief melody, plying an art of ceaseless words, am moved to song like a sea-dolphin ...'

55. Perhaps *ἴων[ων]*, but *ἰαόνων* would be the form expected. In the marginal adscript the doubtful *μ* in the first line might be *δ* or *λ* preceded by another letter, and the doubtful *α* might be *ο*, while a narrow letter such as *ι* may have been lost between them. For *υ]μ[ν]ος* there is not space enough. Instead of *κη* in the third line *και* is possible, and the last word may be *Ἀπόλλ(ωνι)*; cf. l. 64. Pindar wrote several *ὑμνοι* to Apollo; cf. Pausan. x. p. 858 *καθέξουσθαί τε τὸν Πίνδαρον καὶ ἄδειν ὅποσα τῶν ἁσμάτων ἐς Ἀπόλλωνά ἐστιν*.

58. The reference is to Xenocritus (or Xenocrates) who invented the Locrian mode (*Λοκριστί*); cf. Westphal, *Metrik der Griechen*, I. p. 286. For the restorations of this line and the next cf. Pind. Fr. 200 quoted by the scholiast on *Ol.* x. 17 *τραχέια δὲ εἰκότως λέγοιτο (Locri) λοφώδης οὔσα καὶ ἐπιθαλασσίδιος· αὐτὸς γὰρ φησιν· οἱ τ' ἀργίλοφον παρ Ζεφυρίου κολώνων*.

60. *ΑΟΥCYΠΕ* is rather long for the lacuna, and possibly *ΚΟΛΩ|N[ANYΠE]P* should be read.

61. *ΑΘ* . [: above A is what may be a mark of quantity, probably *υ*. *Ε* can be read in place of *Θ*.

62. For *[δ]χημα* cf. Pind. Fr. 124 *ἐρατῶν ὄχημ' αἰοιδᾶν*.

63. For the form *παίρο[να]* cf. Bacchyl. 15. 8.

67. For *ἐρεθίζ]ομαι* cf. Plut. *De soll. anim.* 36 *δελφίνι Πίνδαρος ἀπεικάζων ἑαυτὸν ἐρεθίζουσθαί φησιν (ἄλι)ου δελφίνος ὑπόκρισιν κ.τ.λ.* The next words would be expected to be *πρὸς αἰοιδᾶν* (cf. the quotation as given in the introd.), but instead of this the papyrus has *ΠΡΟCAYTA[* , the last letter being extremely doubtful. Possibly *αυτα[ν]* is corrupt for *αἰοιδᾶν*: if not, it must refer to *αἰοιδᾶν* in l. 56.

70. This note probably refers to l. 53.

409. MENANDER, *Κόλαξ*.

21.5 × 34.1 cm.

PLATES II and III.

A notable increase has been effected during the last few years in the fragments of Menander, the discovery of the Geneva fragment of the *Γεωργός* being rapidly followed by that of the Oxyrhynchus fragment of the *Περικειρομένη*. Another welcome addition is now made by the following considerable fragment of the *Κόλαξ*, a comedy previously represented only by a few short quotations, and some mutilated lines in P. Petrie I. iv. 1 assigned with much probability to this play by Blass (*Hermes*, xxxiii. p. 654, *Rhein. Museum*, lv. p. 102). The identification is established by the fortunate occurrence in the papyrus (ll. 42-4) of

three lines quoted from the *Κόλαξ* by Stobaeus, *Floril.* 10. 21 (Fr. 294 of the Menander fragments in Kock's *Fragmenta Comicoorum*); while another line and a half formerly placed among the *ἄδηλα δράματα* (Kock, Fr. 731) occur in ll. 49-50.

As is well known, this play was utilized by Terence in his *Eunuchus*, a fact which he himself states in the prologue (ll. 30-2) :

Colax Menandri est: in ea est parasitus Colax
et miles gloriosus. eos se non negat
personas transtulisse in Eunuchum suam,

the 'parasitus' Gnatho representing Menander's *Στρουθίας*, and the 'miles gloriosus,' who in the *Κόλαξ* was called *Βίας* (cf. l. 32), appearing as *Thraso* (cf. Kock, Fr. 293, Plutarch, *Mor.* 57 a). But not much can be inferred from this concerning the plot of the *Κόλαξ*, since the *Eunuchus* was the product of a *contaminatio* of two Menandrian dramas, the second being the *Εὐνοῦχος*; and where Terence was following the one and where the other cannot be accurately determined. Unfortunately on this point the present papyrus, notwithstanding its length, does not bring much enlightenment. Throughout the first column the beginnings of the lines are lost; and though different speakers are occasionally distinguished, and the sense of a line or two may here and there be caught, it is impossible either to follow the course of the dialogue or evolve a connected idea of the action. In ll. 1-13 the speaker is possibly *Struthias*, the parasite, and a comparison with Terence, *Eunuchus* ii. 2, would then suggest itself; but the resemblance, if indeed there can be said to be a resemblance, was not more than a general one. A closer parallel is obtainable between ll. 11-3 and Terence, *Eunuch.* iii. 4, a speech by *Antipho*. Lower down in the column other characters appear and the names *Doris* and *Phidias* (ll. 18-9) are mentioned; perhaps therefore a change of scene occurred in the course of this column, and the transition may be marked by the space between ll. 13 and 14. Column ii, which succeeds without a break, is in a more satisfactory condition. Probably a new scene opens at l. 39, from which point as far as l. 53 we have a dialogue between two persons who are walking in the street followed by a slave carrying wine-jars (l. 47). One of them is infuriated by the sight of the parasite, *Struthias*, whom he declares (ll. 45-53) he would like to unmask in the open market-place. Below l. 53 is a *coronis* and a short line; and then another dialogue succeeds in which the speakers are the familiar young man (A.) and his tutor (B.; cf. l. 55 *τρόφιμῃ*), the latter of whom makes a speech of some length upon the iniquities of the race of parasites (ll. 55-63). It would at first sight be natural to suppose that a change of scene occurred at l. 54, and that the short line is a stage direction. But what remains of l. 54 does not seem to suit this view, while

on the other hand it can be easily connected with what follows ; and, moreover, the speech of the tutor would succeed so appositely upon the outburst in ll. 45-53 as to give strong support to the hypothesis that the speakers in the upper half of this column are the same as in the lower. Line 54 must then be assumed to be defective. In the third column a different and apparently more dramatic scene opens, the transition to which is lost with the first few lines. This column is detached from the preceding two, but that it followed them immediately is rendered almost certain by the fact that this accords not only with the *recto*, where we have the correct amount of margin, but also with the *verso*, which has been used for an account. The break in the papyrus separates the figures of a column from the items to which they relate, and though the latter are too much defaced for the connexion to be established with certainty, the coincidence of the lines with the figures and the width of the resulting column, which exactly corresponds with that following it, suffice to make this relation of the fragments extremely probable. There is then hardly room for doubt that this was the next scene of the play ; but although twenty lines remain, of which not more than a few letters or syllables are missing, the situation is very obscure. There is apparently only one change of speaker (l. 89) ; the soldier *Blas*, a *leno*, and a girl seem to be involved ; but their relations are not made clear, and the *Eunuchus* seems to provide no definite clue. The mention of *στρατιῶται* in l. 82, with the passage in the next speech (ll. 91-4) 'If he perceives it he will come bringing sixty comrades, even as many as Odysseus took with him to Troy, with shouts and threats,' may recall the scene (*Eunuch.* iv. 7) where Thraso with his comrades prepares to attack the house of Thais, a passage with which Blas also connects the Fayûm fragment referred to above ; but it is difficult to work out the analogy.

The MS. is written in rapidly formed medium-sized uncials which we should assign to about the middle of the second century. This date is also indicated by the two marginal notes, one of which is of some length, written by the original scribe in a smaller and more cursive hand, and also by the accounts already mentioned on the *verso*, which are not later than the first half of the third century, and may belong to the end of the second. Changes of speaker are marked by double dots and paragraphi as in the *Περικειρομένη* fragment (211) ; stops are frequently added, the high point as a rule being used, though the middle (so apparently at the ends of ll. 6 and 35) and low point (l. 44) also occur, and accents, breathings, &c., are found here and there : most or all of these lection signs are by the first hand. The text is but mediocre in quality, for in addition to minor errors half a line may be missing at l. 54 (see above), and the blank space after l. 13 is suspicious.

Col. i.

]	[
	]ΩΝΤΩΝΠΑΤΕ[.]	ΝΗΜΕΝΟΣ	]ων τῶν πατέ[ρων μεμ]νημένος
	]ΣΥΦΩΣΠΑΣΙΝΔΟ[.]Ε[.]		]συνον ὡς πᾶσιν δο[κ]ε[ί]
	]ΕΠΙΠΡΑΞΕΙΣΤΙΝΑ[.]·		] ἐπὶ πράξεις τινὰ[ς]
5	]ΙΚΙΑΝΕΜΟΙΚΕΝΗΝ		ο]ϊκίαν ἐμοὶ κενήν
	]· ΠΑΙΔΑΡΙΟΝ· [.]ΥΤΟΣΤΡΟΦΗΝ·		]· παιδάριον· [α]ὐτὸς τροφήν
	]ΝΔΙΟΙΚΗΤΑΙΣΤΙΣ[.]Ν·		]ν διοικηταῖς τισιν
	]ΔΑΙΜΟΝΤΥΧΟΝΙΪΩΣ		]δαιμον τυχὸν ἴσως
	]ΩΝΑΘΛΙΩΣΟΥ[.]ΩΣΦΟΔΡΑ·		]ων ἀθλίως οὔ[τ]ω σφόδρα
10	]ΤΟΜΟΙΠ[.]ΗΤΕΟΝ		τοῦ]τό μοι π[ο]ητέον
	]ΥΝΟΔΟΧΜΩΝΓΕ[.]ΝΕΤΑΙ		σ]ύνοδος ἡμῶν γ[ί]γνεται
	]ΕΣΤΙΑΤΩΡΔΕΣ[.]ΟΤΗΣ		] ἐστίατωρ δεσ[π]ότης
	]ΔΕΧΕΣΘΑΙΕΙ[.]·]ΜΟΙ		] δέχεσθαι εἰ[πέ] μοι
	]· ΑΔΕΙΤΟ· [.]ΕΝΤ[.]· [.]·		]· α δεῖ το . . εντ
15	]ΜΠΡΟΝΗΔΟΞΗΜΕΓΑΝ·		15 πλούτῳ λα]μπρὸν ἢ δόξῃ μέγαν
	]Ν· ΕΙΔΕΜΗΤΡΙΟΝ		]ν· εἰ δὲ μὴ τρίτον
	]ΑΙΝΙΑΝ· ΑΓΡΙΑΝΑΓΕ		]αινιαν ἀγρίαν ἄγε
	]ΑΡΑ : ΝΥΝΕΓΩΔΩΡΙΣ		]αρα. Β. νῦν ἐγὼ Δωρὶς (υ -)
	]ΝΦΕΙΔΙΑ : ΘΑΡΡΕΙΝ· ΕΜΟΙ		]ν Φειδία. Α. θαρρεῖν ἐμοὶ
20	]ΣΕΜ[.]ΣΤΑΥΤΗΣΜΕΛΕΙ		20]σεμ . s ταύτης μέλει
	]ΕΙΠΗΦΛΗΝΑΦΟΝ·		] εἶπη φλήναφον
	]ΝΑΘΗΝΑΣΩΖΕΜΕ		δέσποι]ν' Ἀθηνᾶ σῶζέ με
	] ΚΡΕΙΒΩΣΤΑΠΑΤΡΙΑ		οἶδ' ἀ]κρειβῶς τὰ πάτρια
	]ΥΣΑΥΤΟ[.]Σ· ΠΟ[Ι]ΛΕΙΣ·		το]ύς αὐτ[ού]ς· πόλεις
25	]ΟΥΣΙ : ΤΙΛΕΓΕΙΣΑΘΛΙΕ :		25]ουσι. Β. τί λέγεις ἄθλιε ;
	]ΠΟΝΗΡΟΙΣΤΟΥΣΘΕΟΥΣ		Α.] πονηροῖς τοὺς θεοὺς
	]ΝΑΓΑΘΟΝΠΡΑΤΤΟΜΕΝ		]ν ἀγαθὸν πράττομεν
	]ΦΕΡΩΝΑΥΤΟΣΠΟΤΕ		διμοιρίτης] φέρων αὐτός ποτε
	]ΟΝ· ΠΗΡΑΝ· ΚΡΑΝΟΣ		]ον, πήραν, κράνος,
30	]ΟΝ· ΔΙ[Α]ΒΟΛΙΑΝ· ΚΩΔΙΟΝ		30]ον, διβολίαν, κώδιον,
	]ΥΧΗΟΝΟΦΕΡΕΙ·		ἀτ]υχῆς ὄνος φέρει.
	]ΑΙΦΝΗΣΒΙΑΣ		ἐξ]αίφνης Βίας
	]ΝΕΜΟΝ : ΤΟΝΕΝΘΑΔΙ		]ν ἐμόν. Α. τὸν ἐνθαδί

διμοιρεῖτο διπλοὺν
λαμβάνων
τῶν στρατιωτῶν
μισθόν

“διμοιρίτης)” ὁ διπλοῦν
λαμβάνων
τῶν στρατιωτῶν
μισθόν.

Col. ii.

- [.] . . Μ[.]ΝΟΥΝΤΑΠΕΡΥΣΙ[.]ΑΕΙ ·
 35 [.] ΗΝΔΙΑΤΡΙΒΗΝΠΑΡΙ[.]ΣΑΣ ·
 ΑΠ[.]] ΟΝ · ΣΚΩΠ[.]ΟΜΕΝΟΥ[.] . . .] . ΣΠ . [
 ΕΥΠ[.]] ΤΙ ! ΟΝΤΑΠΑ[.]ΔΕΣ · ΕΧΟΜΕ[
 ΟΠΟ[.] . . .] . . [.] ΗΣΟ[.] .] ΣΘΕΝ[.]ΟΙΧΟΜΑΙ :
-
- ΤΙΚ[.]] ΚΑΤΕΠΤΗΚΕΝΠΡΟΘΕ[
 40 ΠΟΛ[.]] ΗΝΣΑΤΡΑΠΗΝΗΣ[
 . . [.]] ΝΕΣΤΙΔΗΛΟΣΕΣΤΙ : ΠΩΣ :
 ΟΥΘ[.]] ΕΝΤΑΧΕΩΣΔΙΚΑΙΟΣΩΝ ·
 ΟΜΕ[.]] ΕΓΕΙΚΑΙΦΕΙΔΕΤΑΙ ·
 ΟΔΕΤ[.]] ΝΤ'ΕΝΕ[.] ΡΕΥΣΑΣ.ΠΑΝΤ[
-
- 45 ΩΣΑΔΙ[.]] : ΟΜΝΥΩΤΟΝΗΛΙΟΝ
 ΕΙΜΗΦΕ[.]] ΣΟΠΙΣΘ'ΕΒΑΔΙΖ[.] ΜΟΥ
 ΤΑΘΑΣ[.] Α[.]] ΗΝΥΠΟΝΟΙΑΚΡΑΙΠΑΛΗΣ ·
 ΕΒΩΩ[.]] ΑΡΑΚΟΛΟΥΘΩΝΕΝΑΓΟΡΑΙ ·
 ΑΝΘΡΩΠ[.] .] Ε[.] . .] ΝΠΤΩΧΟΧΘΑΚΑΙΝΕΚΡΟΣ ·
 50 ΝΥΝ[.] ΔΕΠΛΟΥ[.] . .] ΛΕΓΕΤΙΝΕΙΡΓΑΖΟΥΤΕΧΝΗΝ ·
 ΤΟΥΤΟΙ[.] ΑΠΟΚΡ[.] .] ΑΙΠΟΘΕΝΕΧΕΙΣΤΑΥΤΑ · ΟΥΚΑΠΕΙ
 ΕΚΤΗΣ[.]] . ΩΣΕ · ΤΙΔΙΔΑΣ[.] ΕΙΣΚΑΚΑ ·
 ΤΙΛΥΣΙΤΕΛΕΙ ΗΜΙΝΑΠΟΦΑΙΝΕΙΣΤΑΔΙΚΕΙΝ
-
- ΕΙΣΕΣΤ[.] Ν . [.] . . [.] .]
 55 ΔΙΟΥΤΑΠΑΝ[.] Α[.] .] ΟΛΩΛΕΤΡΟΦΙΜΕΠΡΑΓΜΑΤΑ
 ΑΡΔΗΝ[.] ΕΓΩΣ[.] . .] . . . ΝΟΣΑΝΑΣΤΑΤΟΥΣ
 ΠΟΛΕΙΣΕ[.] ΑΚΑ[.] .] ΟΥΤΑΠΟΛΩΛΕΚΕΝΜΟΝΟΝ
 ΤΑΥΤΑΣ · ΟΝΥΝ[.] . . . Ο . .] ΟΝΕΞΕΥΡΗΚΕΓΩ ·
 ΟΣΟΙΤΥΡΑΝΝΟΙΠΩΠΟΤ'ΟΣΤΙΣΗΓΕΜΩΝ
-
- 60 ΜΕΓΑΣ · ΣΑΤΡΑΠ[.] .] ΦΡΟΥΡΑΡΧ[.] ΣΟΙΚΙΣΤΗΣΤΟΠ[.] Υ ·
 ΣΤΡΑΤΗΓΟΣ · ΟΥ[.] . .] ΑΛΛΑΤΟΥΣΤΕΛΕΩΣΛΕΓΩ
 ΑΠΟΛΩΛΟΤΑΣ[.] . . .] ΟΥΤΑΝΗΡΗΚΑΝΜΟΝΟΝ
 ΟΙΚΟΛΑΚΕΣ · ΟΥΠ[.] .] . ΕΙΣΙΝΑΥΤΟΙΣΑΘΛΙΟΙ
-
- ΣΟΒΑΡΟΣΜΕΝΟΛΟΓΟΣ · ΟΤΙΔΕΤΟΥΤΕΣΤΙΝΠΟΤΕ
 65 ΟΥΚΟΙΔΕΓΩΓΕ : Π[.] ΣΤΙΣΑΝΚΡΙΝΑΣΚΑΚΩΣ
-
- ΕΥΝΟΥΝΥΠΟΛΑΒΟ[.] ΤΟΝΕΠΙΒΟΥΛΕΥΟΝΤΑΣΟΙ
 ΚΑΝΜΗΔΥΝΗΤΑ[.] : ΠΑΣΔΥΝΑΤΑΙΚΑΚΩΣΠΟΕΙΝ

Col. ii.

- 35 μ[ε]ν οὖν τὰ πέρυσι . . . αει
 ην διατριβήν παρι . . . σας

απ ον σκωπ[τ]ομένου σπ . . .

ευπ τι . οντα πα[ῖ]δες έχομε . . .

οπο ης ὄ[πι]σθεν οἴχομαι.

A. τί κ κατέπτηκεν πόθε[ν];

40 πολ ἢ σατράπην ἢ σ . . .

. ν ἐστὶ δῆλός ἐστι· B. πῶς;

A. οὐθ[εῖς ἐπλούτησ]εν ταχέως δίκαιος ὢν·

ὁ μὲν γὰρ αὐτῷ συλλ[έ]γει καὶ φείδεται

ὁ δὲ τ[ὸν] πάλαι τηροῦ[ν]τ' ἐνεδρεύσας πάντ' [ἔχει.

45 B. ὡς ἀδικον εἶπες.] A. ὁμνύω τὸν ἥλιον

εἰ μὴ φέρων ὁ παῖς ὀπισθ' ἐβάδιζέ μου

τὰ Θάσ[ι]α [καί τις] ἦν ὑπόνοια κραιπάλης,

ἐβῶ[ν] ἂν εὐθὺς π[α]ρακολουθῶν ἐν ἀγορᾷ·

ἄνθρωπ[ε, π]έ[ρ]υσι[ν] πτωχὸς ἦσθα καὶ νεκρός,

50 νυν[ῖ] δὲ πλου[τεῖς]· λέγε τί ν' εἰργάζου τέχνην·

τοῦτό γ' ἀπόκρ[ι]ν[αι], πόθεν ἔχεις ταῦτ'; οὐκ ἄπει

ἐκ τῆς [.] ἐτέρωσε; τί διδάσ[κ]εις κακά;

τί λυσιτελεῖ[ν] ἡμῖν ἀποφαίνεις τὰδικεῖν;

B. εἶς ἐστιν . . .

55 δι' οὗ τὰ πάντ' ἀ[π]όλωλε, τροφίμε, πράγματα

ἄρδην, [λ]έγω σοι . . . ν' ὅσας ἀναστάτους

πόλεις ἐ[ὄρ]ακα[s, τ]οῦτ' ἀπολώλεκεν μόνον

ταύτας, ὃ νῦν ο . . . ον ἐξεύρηκ' ἐγώ·

ὅσοι τύραννοι πρόποθ', ὅστις ἡγεμῶν

60 μέγας, σατράπ[η]ς, φρούραρχ[ο]ς, οἰκιστῆς τόπ[ο]ν,

στρατηγός, οὐ [γὰρ] ἀλλὰ τοὺς τελέως λέγω

ἀπολωλότας [νῦν, τ]οῦτ' ἀνήρηκεν μόνον

οἱ κόλακες οἱ π[ά]ρ[ε]ισιν(?) αὐτοῖς ἄθλιοι.

A. σοβαρὸς μὲν ὁ λόγος· ὅτι δὲ τοῦτ' ἐστιν ποτὲ

65 οὐκ οἶδ' ἔγωγε. B. π[ᾶ]ς τις ἂν κρίνας κακῶς

εὖνουν ὑπολάβο[ι] τὸν ἐπιβουλεύοντά σοι.

A. καὶ μὴ δύνηται[ι]; B. πᾶς δύναται κακῶς ποεῖν.

Col. iii.

About 10 lines lost.

- [.] . . . [
 . [. . . .] . . [.]ΣΑΥΤΟΥ[
 80 ΟΤ[. .]ΡΟΣΒΙΑΝΜΕ . . [
 Τ . . [.]ΠΕΙΣΤ[.]ΧΩΡΗΣΕΙΣ[
 Μ[.]ΤΑΠΕΜΨΕΘ[.]ΤΕΡΟΥΣ . [.]ΣΤΡΑΤ[
 ΟΥ[. .]ΑΡΑΦΥΛΑΞΕΙ · ΠΑΙΔΕΣ · ΕΚΤΡΙΒΟ[
 ΗΤΟΙΠΟΘΟΥΤΟΧΗΣΥΠΙΣΤΕΥΘΕΙΣ[
 85 ΥΠΕΝΑΝ[. .]ΟΝΤΕΜΗΘΕΝΩΝΠΟΞΙ[
 ΔΟΞΑΣ · ΕΧΕΙΣΤΟΝΑΝΔΡ'ΑΦΥΛΑΚΤΟΝ · ΕΙ
 ΤΩΝΠΡΑΤΤΟΜΕΝΩΝΤΗΣΟΙΚΙΑΣ · ΟΤ[
 Β[.]ΥΛΗΙΔΙΟΙΚΗΘΗΣΕΤΑΙΤΑΛΟΙΠΑΣΟΙ
 [.]ΟΥΔ[. . .]Θ . . ΗΣΦΑΝΕΡΟC · ΟΥΛΕΙΜΟΙ[
 90 ΕΧΟΝ[.]ΕCΕΝΤ[. .]ΧΕΡCΙΝΑΛΛΟΔΟΥΔΕΕΝ[
 ΩΝΕΙΘΟΓΕΙΤΩΝ · ΑΜΕΑΝΑΙCΘΗΘ'ΟΜ[
 ΠΡΟΞΕΙCΙΝΕΞΗΚ[.]ΝΘΕΤΑΙΡΟΥCΠΑΡΑΛΑΒ[
 [. .]ΟΥ[.]ΟΔΥCCEΥCΗΛΘΕΝΕΙCΤΡΟΙΑΝΕΧΩ[
 [.]ΩΝΑΠΕΙΛΩΝ · ΑΝCΕΜΗ · ΜΑCΤΙΓΙΑ
 95 [. . . .]ΕΠΡΑΚΑCΠΛΕΟΝΕΧΟΝΤΙΧΡΥCΙΟ[
 [. . .] . . ΤΙ[.]ΔΑΠΩΛΩΜΑΤΟΥCΔΩΔΕΚΑ[. .]ΟΥC
 [. . . .]Μ[.]ΝΟ[.]ΔΙΑΤΟΥΤΟΝ · ΗΝΙΑΛΑΜΒΑΝΕΝ
 [. . . .]ΔΕΚΑΤΡΕΙCΜΝΑCΕΚΑCΤΗCΗΜΕΡΑC
 [. . . .]ΞΕΝΟΥ · ΔΕΔΟΙΚΑΔΟΥΤΩΛΑΜΒΑΝΕΙΝ
 100 [. . . .]ΛΟΥΓΑΡΑΡΠΑCΟΝΘ'ΟΤΑΝΤΥΧΗΙ
 [. . . .]ΔΙΚΑCΟΜΑΙ · ΠΡΑΓΜΑΘΕΞΩ · ΜΑΡΤ[

-]αcτυανακτοc τουμιληcιου[. .]τυαν[. .]οcπολλοιοφοδρα
]ωνκωμωδιογρ⁷ μεμν[. .]τ⁷ εγενετογ⁷ παγκρατιαc⁷ κρα[
]νκαθαυτονηγω[. .]cατοδ⁷ κ⁷πυγμαιερατοcθενηcδε[. . .
 105]⁷τωνολυμπιονι⁷ προθειc ρι⁷ ολυμπ⁷ φ⁷ α[. .]υαναξ[
]ομιληcιοc ξ⁷ τηνπεριοδονακονιτει

Col. iii.

- c αυτου . . .
 80 ο . [π]ρὸc βίαν με . . .
 τ . . . πειc . . χωρήσει c . . .
 μ[ε]ταπέμψεθ' [έ]τέρουc [δὴ] στρατ[ιώταc, ραδίωc

- οὐ[ς π]αραφυλάξει· παῖδες, ἐκτρίβο[ιμεν ἄν.
 ἦτοι ποθ' οὗτος ἢ σὺ πιστευθεὶς λόγοις
 85 ὑπεναν[τί]ον τε μηθὲν ὦν ποεῖ[ς ποεῖν
 δόξας ἔχεις τὸν ἄνδρ' ἀφύλακτον, ἔ[κτοπον
 τῶν πραττομένων, τῆς οἰκίας· ὅ[ταν δὲ σὺ
 βούλη, διοικηθήσεται τὰ λοιπά σοι.
- B. [π]οῦ δ θ . . ης φανερός; οὐ λιμοί, [βίον
 90 ἔχον[τ]ες ἐν τ[αῖς] χερσίν, ἄλλο δ' οὐδὲ ἓν;
 ὠνεῖθ' ὁ γείτων· ἀλλ' ἐὰν αἴσθηθ' ὄμ[ως
 πρόσεισιν ἐξήκονθ' ἐταίρους παραλαβ[ών,
 [ὄσ]ου[ς] Ὀδυσσεὺς ἦλθεν ἐς Τροίαν ἔχων,
 [βο]ῶν ἀπειλῶν “ ἄν σε μή.” “ μαστιγία,
 95 [ἐ]μήν π[έ]πρακας πλέον ἔχοντι χρυσί[ον].”
 τι[ά]δα πωλῶ; μὰ τοὺς δώδεκα θεοὺς
 [ἀπατώ]μ[ε]νο[ς] διὰ τοῦτον· ἢ μί' ἐλάμβανεν
 ι δέκα τρεῖς μνᾶς ἐκάστης ἡμέρας
 [παρὰ τοῦ] ξένου· δέδοικα δ' οὕτω λαμβάνειν
 100 λου γὰρ ἀρπάσονθ' ὅταν τύχη
 δικάσομαι, πράγμαθ' ἔξω, μάρτ[υρες
] “ Ἀστυάνακτος.” τοῦ Μιλησίου [Ἀσ]τυάν[ακτ]ος πολλοὶ σφόδρα
 τῶν κωμωδιογράφων μέμν[η]ν[τα]. ἐγένετ(ο) γ(ὰρ) παγκρατιαστ(ῆς)
 κρά[τ]ιστος)
 τῶν καθ' αὐτόν, ἠγῶ[ν]ισατο δ(ὲ) κ(αὶ) πυγμῆι. Ἐρατοσθένης δ' ἐ[ν τῶ
 105 . τῶν Ὀλυμπιονικ(ῶν) προθεῖς ρις Ὀλυμπι(άδα) φ(ησίν). Ἀ[στ]υάναξ
 ὁ Μιλήσιος .ς τὴν περίοδον ἀκονιτεῖ.

4-8. Blass suggests the following restoration of this passage: [ἐπεὶ γὰρ ἐξέπλευσεν] ἐπὶ πράξεις τινὰς | [ὁ πατήρ κατέλιπεν οἰκίαν ἐμοὶ κενὴν | [καὶ . . . ἐν] παιδάριον· αὐτὸς τροφήν | [ἐπορι-
 σάμην. τὴν μὲν (sc. οἰκίαν)] διοικηταῖς τισιν | [ἐπέτρεψε . . .

10. π[ο]ητέον: cf. ll. 67 and 85. The Attic form is also preserved in the Περικειρομένη papyrus, 211. 2.

13. The blank below this line may indicate a change of scene (cf. introd.), but it might also mean that there was some omission at this point; cf. l. 54.

18. Δωρίς: there is no doubt about the reading. Either Δωρίς is an adscript concerning the speaker (cf. 211) which has been incorporated into the text or we must suppose the loss of a foot at the end of the line.

23. There is a blank space before K in which there are no traces of ink, though K is clear enough; but it is possible that the ink has scaled off.

28. *διμοιρίτης*: the meaning of the word is explained in the marginal note; it is equivalent to the Latin *duplicarius*.

31. The line probably ran *νυνὶ δὲ ταῦτα πάντ' ἀτ]υχῆς κ.τ.λ.*, as Blass suggests.

39-67. *A* (a young man). 'What . . . has swooped down on us and whence is it? . . . that he is a knave is evident.

B (tutor of *A*). How?

A. No honest man ever grew rich quickly. For while he is putting by and living thriftily, the man who lays a trap for his patient watchfulness gets everything.

B. How unjust it is what you say.

A. I swear by the sun that if the slave were not following me carrying the Thasian jars and there were no suspicion of my being drunk, I would at once pursue him in the market-place crying: "Fellow, last year you were poor and an outcast, but now you are rich. Say what trade you have been working at; answer me this, whence have you got all this? Won't you be off . . . somewhere else? Why do you teach men wrong? Why do you declare to us that there is profit in evil-doing?"

B. There is one character, my boy, only one which has brought utter ruin upon the world, and so I tell you. This alone it is that has ruined all the cities which you have seen laid waste, as I have now discovered. All the tyrants, all the great rulers, satraps, captains, founders, generals—I mean those who have come to complete ruin—this alone has been their destruction, namely the miserable parasites who attend them.

A. That is a violent speech; but I am not sure what is the meaning of this.

B. Any one might be so mistaken as to suppose the man who was intriguing against him to be his friend.

A. But if the intriguer is powerless?

B. Every one has power to do evil.'

34. The supposed point after *ΕΙ* may be a vestige of another letter.

39. *τί κ[ακὸν . . .* would be suitable, but it would then be quite impossible to get two more feet into the remaining space, which seems in any case almost too short for the exigencies of the verse; but something may have dropped out.

42-4 = Stob. *Flor.* 10. 21. *οὐθείς* is also found in the Parisinus; *οὐδεὶς* Kock. *αὐτῷ* in l. 43 is the reading in Stobaeus, but *αὐτός* is a probable correction.

49-50 = Eustathius 1833. 58. Grotius' emendation of *νῦν* to *νυνί* is confirmed by the papyrus.

52. *ἐκ τῆς* [*πόλεως* is an obvious restoration, but it seems impossible to get so much into the lacuna; *ἀγορᾶς* is also too long.

54. For a discussion of this passage see introd.

58. The vestiges would suit *ΟΙΚΟΝ*, and *ὁ νῦν κατ' οἶκον* is a just possible reading.

62. *ΑΝΗΡΗΚΑΝ* must be altered to *ἀνήρηκεν*; the mistake was a natural one, with *οὐ κόλακες* in the next line.

63. To find a restoration of this passage which at once suits the sense and the papyrus is not easy. *οἱ πάρεισιν* naturally suggests itself, but the letter after *Ο* is almost certainly *Υ*, not *Ι*, and before *ΕΙCΙΝ* the traces would be consistent with the tip of a letter like *Α*, *Λ* or *Μ* but hardly with *Ρ*. On the other hand, . . . *εισιν* seems a fatal obstacle to the alternative of making *ἄθλιοι* refer to the *τύραννοι*, &c., and reading *ὁς . . . αὐτοῖς ἄθλιοι*.

89. *λιμοί*: 'starvelings' as in Poseidipp. Fr. 26. 12 (Kock, iii. 343) *κυμνοπρίστας πάντας ἢ λιμοὺς καλῶν*. For [*βίον*] *ἔχον[τ]ες ἐν τ[αῖς] χερσίν* cf. the compounds *ἀποχειροβίωτος* and *ἀποχειρόβιος*.

92. ἐξήκονθ': cf. Apollod. Epit. 5. 14 εἰς τοῦτον (the wooden horse) Ὀδ. εἰσελθεῖν πείθει πενήκοντα τοὺς ἀρίστους, ὡς δὲ ὁ τὴν μικρὰν γράψας Ἰλιάδα φησί, τρισχιλίους.

96. In the right margin opposite this line are traces of a marginal note, but it is hopelessly effaced. τι[ά]δα is the name of the girl who is referred to by ἐμήν in the previous line and is the subject of ll. 97-9. A paragraphus may be lost between ll. 95-6 and there is very likely a change of speaker at this point.

97. The final letter may be Ι, but some correction of the latter part of this line is in any case necessary. ἡ μί' ἐλάμβανεν is a simple alteration.

102-6. Ἀστυνάκτος must have occurred in one of the lines lost at the top of this column, the note being added at the bottom to explain the reference. For Astyanax cf. Athen. x. 413a Ἀστυνάξ δ' ὁ Μιλήσιος τρὶς Ὀλύμπια νικήσας κατὰ τὸ ἐξῆς παγκράτιον. Athenaeus tells a story of his eating a dinner which was intended for nine persons.

103. γ': this abbreviation of γάρ is the same as that found in the papyrus of the Ἀθηναίων πολιτεία, like those for δέ and καί in l. 104.

104. Ἐρατοσθένης: i.e. Eratosthenes of Cyrene, the librarian at Alexandria under Euergetes I and Philopator. His Ὀλυμπιονίκαι is referred to by Athenaeus iv. 154a, Diog. Laert. viii. 51.

105. The letter before των was the figure giving the number of the book.

106. τὴν περίοδον: i.e. the four great public games; cf. e.g. Athen. x. 415a ἐνίκησε δὲ τὴν περίοδον δεκάκις.

410. RHETORICAL TREATISE.

25.4 × 23.2 cm.

PLATE IV (Cols. i-ii).

A treatise on Rhetoric in the Doric dialect is something of a surprise, but that such was the character of the work from which these fragments are derived admits of no doubt. The dialect, though occasionally corrupt, is the same as that found in the fragments of Archytas of Tarentum and other Pythagoreans, and in the anonymous Διαλέξεις Ἠθικαί, the composition of which is attributed to the beginning of the fourth century B.C. (cf. Mullach, *Fragm. Phil. Graec.* i. pp. 544 sqq.; ii. pp. 9 sqq.). To the same period and probably to the same school the present treatise is also to be assigned. The precepts inculcated by the writer are of a simple and practical character, and their principal object is the attainment of μεγαλοπρέπεια, which, as we also know from Quintilian (*Inst. Or.* iv. 61-3), was specially included among the *narrandi* (cf. l. 15 ἐν δὲ [τῶν] διαγήσει) *virtutes* by certain authorities. Poetical quotations are freely introduced, a circumstance which forms another connecting link with the Διαλέξεις; cf. Mullach, *op. cit.* i. pp. 546, 548.

The greater part of four consecutive columns is preserved, the first of these being practically complete. They are written in a neat, rather small, round uncial hand which we should place in the latter half of the second century A.D., though the contents of the *verso*, a series of epigrams (464) in a semi-uncial

hand, appear to be of a considerably later date. The columns lean over rather markedly to the right. Quotations usually, though not always, project by a letter or two into the left margin, as in other papyri of this period (cf. e.g. 220). The text is not very good, and in several passages the corruption has gone considerably deeper than the mere debasement of the dialect.

Col. i.

	ΚΑΙΑΛΛΟΙΤΙΝΕΣ	καὶ ἄλλοι τινὲς
	ΤΕΑΞΙΩCONTIKAI	τὲ ἀξιῶσοντι. καὶ
	ΑΙΚΕΝΤΑΙΛΕΞΕΙΤΑΙ	αἴ κ' ἐν τᾷ λέξει τᾷ
	ΑΡΧΑСТΑΝΕΦΟΔΩΝ	⟨κατ'⟩ ἀρχὰς τᾶν ἐφόδων
5	ΚΑΙΜΗΓΕΓΡΑΜΜΕ	καὶ μὴ γεγραμμέ-
	ΝΑΙCΔΟΚΗΙΧΡΗCΘΑΙ	vais δοκῆι χρῆσθαί
	[.]ΑΛΛΑΙΔΙΩΤΙΚΑΙC	[τις] ἀλλὰ ἰδιωτικαῖς
	[.]ΙΜΗΔΕΝΩCΑΚΡΕΙ	[κα]ὶ μηδὲν ὡς ἀκρι(βέως εἰ)-
	[.]ΩCΑΛΩCΟΙΟΜΕ	[δ]ὼς ἀλλ' ὡς οἴομε-
10	[.]ΟCΚΑΙΑΚΑΚΩCΛΕ	[ν]ος καὶ ἀκακοῦς λέ-
	ΓΗ.ΗΤΩΝΔΗΚΑCΤΗ	γηι ἢ τῶν δικαστή-
	[.]ΩΝΗΑΛΩΝΤΙΝΩ	[ρ]ων ἢ ἄλλων τινῶν.
	[.]ΝΜΕΝΤΟΙCΠΡΟΟΙΜΙ	[ἐ]ν μὲν τοῖς προοιμί-
	[.]CΤΑΥΤΑΧΡΗCΙΜΑΕC	[οι]ς ταῦτα χρήσιμα ἐς
15	[.]ΙΕΙΚΕΙΑΝΕΝΤΙΕΝΔΕ	[ἐπ]ιεϊκειάν ἐντι. ἐν δὲ
	[.]ΔΙΗΓΗCΕΙΤΩΝΠΡΑ	[τᾷ] διαγήσει τῶν πρα-
	[.]ΑΤΩΝΩCΤΕΒΕΛΤΕΙ	[γμ]άτων ὥστε βέλτι-
	[.]ΚΑΙΜΕΓΑΛΟΠΡΕΠΕ	[ον] καὶ μεγαλοπρέ-
	[.]ΡΟΝΤΟΗΘΟCΦΑΙ	[στε]ρον τὸ ἦθος φαί-
20	[.]ΘΑΙΤΑΔΕΧΡΗCΙΜΑ	[νεσ]θαι τάδε χρήσιμα·
	[.]ΜΗCΑCΘΑΙΔΕΙΤΟΝ	[μι]μήσασθαι δεῖ τὸν
	[.]ΞΟΝΚΑΙΠΡΩΤΟΝ	. . . . ον καὶ πρᾶτον
	[.]ΤΑΝΙCΧΥΝΜΙΚΚΑ	[μὲν] τὰν ἰσχὺν μικκὰν
	[.]ΑΔΙΚΗΜΑΤΩΝ	. . . . ἀδικημάτων
25	[.]ΝΩΕΝΤΟΙCΔΙ	. . . . νω ἐν τοῖς δι-
	[.]ΗΡΕCΣΙΜΗΦΑ	[καστ]ήρεσσι μὴ φα-
	[.]ΕΙΔΗΜΟΝΩC	. . . . εἰ δὴ μόνως
	[.]ΙCΜΕ[.]ΛΟΠΡΕ	. . . . ις με[γα]λοπρε-

[. . . .]ΡΟΣΤΙ[.]ΕΝΚΑΙ	[πέστε]ρος π[.]εν και
30 [.]ΑΛΛΟΝ	. . . . . αλλον
[. . . .]ΤΟΥÇΑΝΤΙΛΕ	. . . . . τως αντιλέ[γοντας

Col. ii.

6 lines lost.

ΡΑΔ[.]	
ΠΕΡΙ[.]	
40 ΠΕΡΙΠ[.]	
ΠΑΝ[.] . [.]	
ΒΑΙΩΝ[.]	
ΑΝΩΜ . ΔΥ[.]	
ΠΕΡΙΩΝ[. . .]ΜΕ[. . .]	περι ὧν . . . με . .
45 [.] . Ρ . [.]ΤΟΙΣΔΙΑΛΕΓΕΤΑΙ	. . ρ . . τοις διαλέγεται,
ΚΑΙΟΤΙΚΑΞΙΩΝΤΙ	και ὅτι κ' ἀξιῶντι,
ΤΟΥΤΟΜΕΓΑΛΙΟΝ	τοῦτο μέγα, οἶον
[.]ΥΔΕΙΧΡΥΣΕΙΗΑΦΡΟ	“[ο]ὐδ' εἰ χρυσεῖη Ἀφρο-
ΔΕΙΤΗΕΙΔΟΣΕΡΙΖΟΙ	δίτη εἶδος ἐρίζοι,”
50 [.]ΥΔΟΣΑΛΛΙΝΟΣΟΥΔΟΣ	“[ο]ὐδ' ὅσα λάϊνος οὐδὸς
ΑΦΗΤΟΡΟΣΟΥΔΟΣΑ	ἀφήτορος,” “οὐδ' ὅσα
ΘΗΒΑΙΣΑΙΓ[.]ΤΙΑΣ	Θήβας Αἰγ[υπ]τίας”
ΚΑΙΟΣΑΨΑΜ[.]ΟΣΤΕ	και “ὅσα ψάμ[αθ]ός τε
ΚΟΝΙΣΤΕΠΑΡΑΔΕΙ	κόνις τε.” παραδεί-
55 ΓΜΑΤΑΔΕΟΙΟ[. . .]	γματα δὲ οἶο[ν] “οὐ-]
ΡΑΝΩΕÇΤΗ[.]	ρανῶ ἐστή[ριξε κάρη]
ΚΑΙΕΠΙΧΘΟ[.]	και ἐπὶ χθο[νὶ βαίνει,”
ΚΑΙΣΟΦΟΚΛΗ[.]	και Σοφοκλή[ς . . .
ΤΕΙ[.]ΝΟΥΔΕ[.]	
60 Α . ΑΦΑΝ[.]	
[. . .]ΑΠΑΡΑ[.]	

Col. iii.

[.]ΝΗ[.] .	
[.] . [.]ΤΟΝ	
[.]ΥΜΑΖΟΜΕΝ	. . . . . θα]υμάζομεν

- 65 [.]ΠΕΡΟΙΜΑΝ
 [.]ΕΙΣΤΕΚΑΙΚΛΥ
 [.]ΑΛΟΠΡΕΠΕΣΤΕ
 [.]ΑΝΤΑΦΑΙΝΕ
 [.]ΕΛΛΩΝΔΙ
 70 [.]ΜΕΝΑΤ[. .]
 [. .]ΔΕΜΗΔΕΝΑΙΣΧΡΟΝ
 [. .]ΗΔΕΠΡΟΠΕΤΕΣΑΔΕ
 [. .]ΛΕΓΕΚΑΙΓΑΡΜΙΚ
 Κ[. .]Π[. .]ΕΠΕΣΤΟΤΟΙΟΥ
 75 [. . .]Κ[. .]ΙΑΚΟΛΑΣΤΩ
 ΗΘΕΟΣΤΟΔΕΦΕΥΓΕΙΝ
 ΤΑΣΑΙΣΧΡΟΛΟΓΙΑΣΜΕ
 Γ[. .]ΟΠΡΕΠΕΣΚΑΙΚΟΣ
 ΜΟΣΛΟΓΩ · ΜΕΤΑΔΕ
 80 ΤΑΥΤΑΠΑΝΤΑΟΤΙΔΙΑ
 [. .]ΑΣΜΕΤΑΤΙΝΟΣΥΠΟ
 [. .]ΕΣΙΟΣΧΡΗΣΤΑΣΔΙΑ
 [. .]ΞΟΚΑΙΔΙΑΝΟΙΑΣΗΔΙ
 . [. .]ΩΜΕΝΟΣΤΙΗΟΙ
 85 [. . .]ΝΟΧΧΡΗΙΖΩ[. .]
 [. . .]Ω[. .]Μ[.]
 6 lines lost.
- περοι μάν
 εις τε καὶ κλυ-
 . . . μεγ]αλοπρεπέστε-
 ρον . . . π]άντα φαίνε-
 . . . ξ-] .
 [τι] δὲ μηδὲν αἰσχροὺν
 [μ]ηδὲ προπετές ἀδέ-
 [ως] λέγε· καὶ γὰρ μικ-
 κ[ο]π[ρ]επὲς τὸ τοιοῦ-
 [τον] κ[α]ὶ ἀκολάστω
 ἦθεος· τὸ δὲ φεύγεν
 τὰς αἰσχρολογίας με-
 γ[αλ]οπρεπὲς καὶ κόσ-
 μος λόγῳ. μετὰ δὲ
 ταῦτα πάντα ὅτι δια-
 γῆ μετὰ τίνος ὑπο-
 [θ]έσιος χρηστῆς δια-
 [γ]έο καὶ διανοίας ἢ δι-
 . . . ὀμενός τι ἢ οἰ-
 [όμε]νος ἢ χρήσι[ω]ν]

Col. iv.

- ΠΙΝΟΙΣΤΩΣΔΕΠΟ
 ΝΗΡΩΣΜΕΜΦΟΜΕ
 95 ΝΟΣΟΠΟΙΟΣΧΡΗΝΑΙΤ[. .]
 ΚΑΙΕΠΑΙΝΗ[.]
 ΦΗΗΜΕΙΣΗΙΣΑ[.]
 ΣΠΑΖΗΗΧΡΗΖΟΙΤΟΙ
 ΟΥΤΟΝΤΕΥΠΟΛΑΜΨΟΥ-
 100 ΤΑΙΗΜΕΝ · ΟΙΓΑΡΠΟΛ
 ΛΟΙΤΩΣΟΜΟΙΩΣΑΠΟ
- πινοίς, τὼς δὲ πο-
 νηρῶς μεμφόμε-
 νος· ὁποίως
 κα ἐπαινῆ[ις ἢ μέμ-
 φηι ἢ μισῆις ἢ ἀ-
 σπάζηι {ἢ χρήσι} τοι-
 οῦτον τὲ ὑπολαμψοῦν-
 ται ἡμεν. τοὶ γὰρ πολ-
 λοὶ τὼς ὁμοίως ἀπο-

	ΔΕΧΟΝΤΑΙΩΔΗΚΑΙ	δέχονται· ὦ δὴ καὶ
	ΤΗΝΟΕ[.]ΡΗΤ[.]ΟΥ	τῆνο εἰ[.]ρητ[.]αι· “οὐ
	ΠΩΠΟΤΗ[.]]ΓΕΙ	πώποτ' ἡ[.]ρώτησα,] γι-
105	ΝΩΣΚΩΝ[.]]ΟΥ	νώσκων [ὅτι τοι]οῦ-
	ΤΟΣΕΣΤΙΝ[.]]ΗΔΕ	τός ἐστιν [οἷσπερ] ἡδε-
	ΤΑΙΞΥΝΩ[.]]ΑΞ .	ται ξυνώ[ν.]” . . .
	ΤΟΥΤΟΙΣ . [.]	τούτοις . . .
	ΕΣΤΙΑΚΑΙ[.]	ἐστι . . .
110	ΜΕΝΕΣΤ[.]	μὲν ἐστ[.]ι
	ΛΕΓΕΝΟΝ[.]	λέγεν ον[.] ἔ-
	ΠΙΕΙΚΕΩ[.]	πιεικέω[ς] μεγαλο-
	ΠΡΕΠΕΣΦΑ[.]	πρεπὲς φα[.]ίνεται
	ΚΟΙΝΟΝΔΕ[.]	κοινὸν δ' [ἐστὶ ποτὶ
115	ΠΙΘΑΝΟΤΗΤ[.]	πιθανότατ[α τοῦτο οἷ-
	ΟΝΓΑΡΜΗΕΠΙΒΕ[.] .	ον γὰρ μὴ ἐπιβε[.]βω-
	ΛΕΥΚΗΜΕΝΑΜΑΥ	λευκῆμεν ἀλλ' αὐ-
	ΤΟΣΧΕΔΙΑΖΕΝΤΟΣ	τοσχεδιάζειν τὸ ἐ-
	ΠΙΛΕΛΑΣΘΑΙΕΣΤΙΔΟ	πιλελάσθαι. ἔστι δ' ὀ-
120	ΚΑΜΙΝΤΑΤΟΙΑΥΤΑΠΟ	κα . . . τὰ τοιαῦτα πο-
	ΤΙΠΟΙΩΣΟΣΧΕΔ[.] .]	τιποῖόο. σχεδ[ὸν]
	ΔΕΚΑΙΠΑΝΤΟΕΙΡ[.]	δὲ καὶ πᾶν τὸ εἶρ[ω-]
	Ν[.]ΚΟΝΜΕΓΑΛ[.] . . .]	ν[ι]κὸν μεγαλ[οπρε]πές

1-20. ‘. . . And others will esteem you; and also if in speaking at the commencement of the address of ingratiatio one appears to use common phrases and not written ones, and speaks of nothing as a matter of certain knowledge, but of opinion and hearsay, whether from the jury or others. Such are the points in the exordium which are useful as giving an impression of fairness. In the narration of facts, the following directions serve to produce an appearance of a superior and high-minded character.’

1. καὶ τοὶ δικαστῆρες perhaps preceded; cf. ll. 11-2.

4. ἐφόδων: ἐφοδος was a technical term in Rhetoric, corresponding to the Latin *insinuatō*; cf. Cic. *De Invent.* i. 15. 20 ‘insinuatō est oratio quaedam dissimulatione et circumitione obscure subiens auditoris animum,’ and *ad Herenn.* i. 7. 11.

5. καί is not wanted and is perhaps corrupt, and the construction of γεγραμμέναις is difficult. Something may have dropped out as in the previous line; cf. also l. 8.

22. The letter before ON must apparently be either Ε or Θ.

29. The doubtful Π may be Η and ἡ[μ]εν is a possibility.

31. Above the supposed Ε at the end of the line is what looks like a curved stroke

in different ink which might represent Y or X; but it is perhaps meaningless. The only other abbreviation used in the papyrus is the horizontal line representing N.

38 sqq. The intelligible part of this column is mostly occupied with quotations. Lines 48-54 are from *Iliad* ix. 389, 404, 381, and 385, and ll. 55-7 from *Il.* iv. 443; κάλλος ἐρίζοι is the ordinary reading in ix. 389 instead of εἶδος ἐρίζοι. We have not succeeded in identifying the citation from Sophocles in ll. 59 sqq.

71-85. 'Moreover take no pleasure in making indecorous or insolent statements, for that is mean and a sign of an intemperate disposition, while the avoidance of abuse is a mark of high-mindedness and an ornament of speech. Next to this, in all your narration you must have a good object and a good intent, whether you are . . . or expressing an opinion or desire.'

72. ἀδέ[ωσ]: or ἀδε(έ)[ωσ] or ἀδε[ῶσ].

80-1. ΔΙΑ[.]AC cannot be right, and δια[γ]ῆ (= διηγῆ) is a simple correction, which is confirmed by δια[γ]έο in l. 82.

93-107. ' . . . and blaming the wicked. For men will suppose that you resemble whomever you praise, or blame, or hate, or welcome. For most men approve of their like. Hence the saying "I never asked, knowing that he is like those whose company he enjoys."'

93. ἀνθρω]πίνοις?

95-6. Something has evidently gone wrong with the text; Blass suggests *ὁποίως γάρ θην αἰεί κα.* At the end of the line C might be read instead of IT.

98. XPHZOI must be a mistake, and probably more is wrong than the mood, for *χρηζης* in the sense of *χρηῆ* 'converse with' does not seem very likely. Perhaps XPHZOI has got in here from l. 85.

103-7. The quotation is from Euripides' *Phoenix*, Fr. 803. 7-9. *ὅστις δ' ὀμιλῶν ἦδεται κακοῖς ἀνὴρ οὐ πάποτ' ἠρώτησα κ.τ.λ.*

114-23. 'This conduces also to persuasiveness; for to have forgotten produces credit for absence of malice and for spontaneousness. Occasionally this is to be simulated. And almost all irony is high-minded.'

120. MIN is here a *vox nihili*; no doubt it represents some other word or words, though the sentence would run quite well if MIN be simply omitted. Blass suggests *ἔστι δ' ὅκα μηδ' εἰδῆμεν τὰ τοιαῦτα*, 'Sometimes pretend not to have even a knowledge of such things.'

122. εἶρ[ω]ν[ι]κόν is used in the Aristotelian sense as opposed to *ἀλαζονεία*.

411. LIFE OF ALCIBIADES.

21.6 x 18 cm.

A leaf from a vellum codex of a historical work, written in double columns in a calligraphic uncial hand resembling that of the Codex Alexandrinus. The fragment was found with papyri of the later Byzantine period but is certainly not later than the sixth century, and more probably it is to be assigned to the fifth.

The leaf is a good deal worm-eaten, and the writing being on very thin vellum has a tendency to come through on to the other side. There are no lection-marks of any kind, nor are initial letters of lines larger than the rest. N at the end of a line is generally represented by a horizontal stroke.

The fragment, which despite its brevity covers the period from the mutilation of the Hermae to Alcibiades' arrival at Sparta, clearly belongs to a life of Alcibiades rather than to a general history. This fact, coupled with the use of such a phrase as ἐξορχήσασθαι τὰ μυστήρια (ll. 25-6), which is found in Lucian, Achilles Tatius, and other late writers, indicates that the work in question was a composition of the Roman period. Thucydides is the principal authority, several phrases from him being incorporated; but that he was not the exclusive source is shown by the mention of Πουλυτίων, whose name is recorded by Andocides (*De Mysteriis*, p. 7, Reiske) and Plutarch (*Alcib.* 19, 22), but not by Thucydides; cf. l. 57, where the papyrus comes into conflict with Thucydides. There is no reason to think that the writer borrowed from the much more detailed narrative of Plutarch, whom it is as likely as not that he preceded.

So brief an account of well-known events could hardly be expected to contain new historical information, but the papyrus is interesting as a specimen of one of Plutarch's rivals in the sphere of biography who must have enjoyed considerable vogue for a time. There are a few errors on the part of the copyist, but the style of the fragment is fairly good. The sympathies of the writer were obviously on the side of Alcibiades.

Recto.

Col. i.	Col. ii.
3 lines lost.	
α[15 letters	[κ]αι κριθηναι [προ] του
5 ουκα[.]	στρ[α]τηγε[ιν ηξι]ου
ως ου [.] . . μο	ο[ι] κατηγορο[ι δε εν]ι
νον α[λλα] και συν[θε	στ[α]ντο μη [κατασχ]ειν
την [τυρ]αννιδ[α] ν[ο	35 κελειν[τες τας ε]λ
μιζο[ν]τες αναμι	πιδας τη[ς] . σ
10 μ[ν]ησκομ[ε]νοι γε	μη ασπ[.] παρα
[τ]ης Πεισιστρατιδω-	σκευη α[.] . ε
ρ	[.]ον πρω[τον μεν δη]
ωμοτητος μνηυτοις	40 [ε]πειδη Μ[αντινεις τ]ε
μεγαλοισ εξητουν	και Αργει[οι]
	της ει[.] συνε

τούς ταυτα δεδρακο
 15 τας μαλιστα δε Αλκι
 βιαδην εν υποψιαί(ς)
 ειχον εκ του φρονη
 ματος και του αξιω
 ματος τεκμαιρομε
 20 νοι τον ανδρα μεγα
 λων ορεγεσθαι πρα
 γματων και τις εμη
 νυσε περι των μεν
 Ερμων ουδεν φασκω-
 25 δε εξορχησασθαι τα
 μυστηρια εν τη Που
 λυτιωνος οικια το-
 Αλκιβιαδην ο δε
 εις την εκκλησιαν
 30 παριων απελογειτο

στρατ[ευον
 και τοτε [εν τα]ί[ς] Α[θη
 45 ναις πα[ρησα]ν επει
 τα ειδο[τες] ως οι Αθη
 ναιοι ε[πιθ]υμουν
 τες τ[ου εκ]πλειν εις
 Σικε[λιαν] της αιτιας
 50 αφη[σο]υσιν ουτως
 ουν εκπλευσας Αλκι
 βιαδης πολλα και δι
 καια μαρτυραμεν[ο]ς
 μη προσεχειν ταις
 55 διαβολαις κατεπλευ
 σεν ες Σικελιαν και
 σχεδον πασας τας ε
 κει κατοικουσας [π]ο
 λεις εποιησατο φιλας
 60 δια την πρ[ο]ς αυτον

Verso.

Col. iii.

ξευ[ιαν] τε και [σ]υστα[σιν
 ετ[ι δε αυτ]ου περι Κατα
 {τα}[ν]ην στ]ρατευου[τ]ος
 ε[πεγεν]ετο τα ε[ν τ]αις
 65 Α[θηναις] οι γαρ συκο
 φα[νται διε]βαλλον αυ
 το[ν παλιν ει]ς την εκ
 κ[λησιαν επι] τη περι
 [κοπη των] Ερμων κ[αι
 70 [.] συλλογω . [.
 [.] προς τας
 [.]αντων
 [. . . .] . . [. . .] Αθηναιοι

Col. iv.

3 lines lost.
 τ . [13 letters] α
 95 κε[.] Θου]ριων
 κακειθ[ε]ν [απ]οδρας εις
 [Πε]λοπονν[ησ]ον επλευ
 [σε]ν αυτομ[ατο]ς προς
 [Α]ακεδαιμογ[ι]ους και
 100 παρ εκ[ε]ινοις εδ[η]μη
 γορησεν υστερογ
 των κακων ων ειρ
 γασατο την Πελοπο-
 νησον απολογουμε
 105 νος οτι παριδοντες

	[. . .] . . . [. .] τινας εδη	αυτον ετιμησαν Νι
75	σαν και [Ανδο]κιδην	κιαν και προτρεπο
	τον ρητ[ορα] επεμπο-	μενος τους Λακεδαι
	δε επ Αλκ[ιβια]δην	μονιους βοηθειν
	ναυν την [καλο]υμε	110 τοις Σικελιωταις αν
	νην Σαλα[μινια]ν ητις	τικρυς λεγων ως ει
80	ειωθε(ι) ταχ[ιστη] τ ουσ	μη βοηθησουσι κα
	α και δημοσ[ι]ας [ε]πι	τα ταχος πληρωσου
	μελειας τυχαν[ο]υσ[α	σιν οι Αθηναιοι τας
	προς τας οξειας υπη	115 ελπιδας και πλει
	ρετειν χρειας Αλκι	στην ορμην ενεβα
85	βιαδης δε καλουμενος	λε τοις Λακεδαιμο
	εις κρισιν ηπιστατο	νοις ετ[ι] δε και συν
	προκατεγνωκοτας	εβουλευσε Δεκελει
	η[δ]η τους Αθηναιους	120 αν επιτειχισαι τοις
	και την απολογιαν	
90	ουκ αναμενουντας	

'(The Athenians) considering that (the mutilation of the Hermae) was not only an (outrage) but a conspiracy to establish a tyranny, and recalling the brutality of the Pisistratidae, sought to discover the authors by large rewards for information. Alcibiades in particular they held in suspicion, judging from his pride and position that he was ambitious of a great career. An informer gave evidence in no way bearing on the Hermae, but accusing Alcibiades of having betrayed the mysteries at the house of Pulytion; whereupon Alcibiades came forward in the assembly and defended himself, demanding that the case should be decided before he became general. But his accusers resisted, urging the people not to delay the prospects of the (expedition) . . . , firstly because both Mantineans and Argives were joining in the expedition (owing to him) and were already present at Athens, and secondly because they knew that the Athenians, in their desire to start for Sicily, would acquit him. Such were the circumstances under which Alcibiades departed, after making many just protestations that they should pay no attention to slanders; and having sailed to Sicily he won over nearly all the cities settled there through their friendly intercourse and relations with him. But while he was still with the expedition at Catana, the events at Athens intervened; for his calumniators again accused him before the ecclesia of the mutilation of the Hermae, . . . the Athenians imprisoned amongst others Andocides the orator, and sent to fetch Alcibiades the ship called the Salaminia, which, on account of its great speed and because it was equipped at the public charge, was usually employed on sudden emergencies. Alcibiades however, on being summoned for trial, was aware that the Athenians had already condemned him in advance and would not wait for his defence, and (accompanied the Salaminia as far as) Thurii, where he took flight and sailed to the Peloponnese, voluntarily surrendering himself to the Lacedaemonians. There he subsequently made

a public speech in defence of the injuries which he had inflicted upon the Peloponnese, alleging that they (the Lacedaemonians) had passed him over and honoured Nicias, and urging the Lacedaemonians to help the Sicilians at once on the ground that, if they failed to assist them speedily, the hopes of the Athenians would be realized. He inspired the Lacedaemonians with the strongest desire for war, and further advised them to make a fortified outpost of Decelea . . .

9-12. Cf. the digression of Thucydides upon the Pisistratidae at this point (vi. 54-9).

μηνυτροις μεγαλοῖς: cf. Thuc. vi. 27. 2.

16. υποψια(ς): ὑποψία is less likely, both on account of the hiatus and because iota adscript is elsewhere omitted in this MS., as usual at this period.

23. περι των μεν Ερμων ουδεν: cf. Thuc. vi. 28. 1.

25-7. Cf. introd.

34. κατασχ]ειν: cf. Thuc. vi. 29. 3 κατασχέιν τήν ἀναγωγήν.

40-3. Cf. Thuc. vi. 29. 3 and 61. 5 οὐχ ἦκιστα τοὺς Μαντινέας καὶ Ἀργείους βουλόμενοι παραμείναι, δι' ἐκείνου νομίζοντες πεισθῆναι σφίσι ξυστρατεύειν, and Plut. *Alcib.* 19. The doubtful ι in l. 42 can be κ.

48. ουεκ is a little short for the lacuna, in which there is room for one or two more letters.

57. σχεδον πασας: this statement is in flagrant contradiction with the facts recorded by Thucydides, vi. 50-2, from which it appears that the Athenians met with little support. Cf. Plut. *Alcib.* 20 πλεύσας εἰς Σικελίαν προσηγάγετο Κατάνην ἄλλο δὲ οὐδὲν ἔπραξε μετά-πεμπτος κ.τ.λ.

61. Above this line are some traces of ink, perhaps the number of the page.

62-3. Cf. Thuc. vi. 53. 1.

74. The vestiges do not suit [αλλ]ους [τε]. Possibly [και] ἀλλ[ους], though this too is not satisfactory.

80. εἰωθε(ι): the correction seems necessary, for the perfect used as a present could not be true of the period at which this work was composed. The fact that the Salaminia required an explanation is an indication of the late date. The division ουσ|α is noticeable, for the MS. elsewhere follows the ordinary rules concerning division of words.

95. Θου]ριων: cf. Thuc. vi. 61. 6.

96. αποδρας εἰς Πελοποννησον: cf. Plut. *Alcib.* 23.

101. υστερον: cf. Thuc. vi. 88. 9 Ἀλκιβιάδης . . . περαιωθείς τότε εὐθύς ἐπὶ πλοίου φορτηγικοῦ ἐκ τῆς Θουρίας εἰς Κυλλήνην τῆς Ἡλείας πρῶτον, ἔπειτα ὕστερον εἰς τὴν Λακεδαίμονα. There is some corruption in ll. 101-2, for των κακων has nothing to govern it. Unless the loss of some words be supposed, the simplest alteration is to read υπερ for υστερον.

105-7. Cf. Thuc. vi. 89. 2 (speech of Alcibiades) καὶ διατελοῦντός μου προθύμου ὑμεῖς πρὸς Ἀθηναίους καταλασσόμενοι τοῖς μὲν ἐμοῖς ἐχθροῖς δύναμιν δι' ἐκείνων πράξαντες, ἐμοὶ δὲ ἀτιμίαν περιέθετε. Thucydides does not mention Nicias by name in this passage; for the circumstances see Plut. *Alcib.* 14.

107-20. Cf. Plut. *Alcib.* 23 ἐν μὲν εὐθύς ἐξειργάσατο μέλλοντας καὶ ἀναβαλλομένους βοηθεῖν Συρακουσίοις ἐγείρας καὶ παροξύνας πέμψαι Γύλιππον . . ., ἕτερον δὲ κινεῖν τὸν αὐτόθεν πόλεμον ἐπὶ τοὺς Ἀθηναίους, τὸ δὲ τρίτον καὶ μέγιστον ἐπιτειχίσαι Δεκέλειαν, the source of both passages being of course Thuc. vi. 89-92.

412. JULIUS AFRICANUS, *Κεστοί*.

26.5 × 22.3 cm.

PLATE V.

Two columns containing the conclusion of Book xviii of the *Κεστοί* of Julius Africanus, as is expressly stated in the title preserved at the end. This title clears up at once two moot points concerning the *Κεστοί*. Joseph Scaliger (*Animadv. in Chron. Eusebii*) in spite of the unanimous testimony of antiquity distinguished between Sextus Africanus the author of the *Κεστοί* and Julius Africanus the Christian chronographer and friend of Origen. This view has found little favour with subsequent critics, and is controverted at length by H. Gelzer in his recent book on Africanus. Its baselessness is finally proved by this papyrus, whose testimony must carry the utmost weight in view of the fact that it is separated by little more than a generation at most from the *floruit* of the author. The chronological work of Africanus was brought down to the year 221, and the *Κεστοί* are supposed to have been composed subsequently; while this MS. is anterior to the year 275-6, since on the *verso* is a document dated in the reign of the Emperor Tacitus. Secondly, a doubt has existed as to the number of the books of the *Κεστοί*, which is given by Photius (*Bibl.* 34) as fourteen, and Suidas (s.v. Ἀφρικ.) as twenty-four; Syncellus, who speaks of the work as ἐννεδέβιβλος (p. 359 b), no doubt only knew it in an incomplete copy. The similarity of the figures fourteen and twenty-four naturally suggested that the difference was due to a clerical error, but there was no reason to prefer one to the other. We now know that there was an 18th book, and may accordingly accept the higher figure.

The *Κεστοί* are described by Suidas as οἰονεὶ φυσικά, ἔχοντα ἐκ λόγων τε καὶ ἐπαιδῶν καὶ γραπτῶν τιῶν χαρακτήρων ἰάσεις τε καὶ ἀλλοίων ἐνεργειῶν. A number of excerpts have survived dealing with military matters, the care of animals, and agriculture (*Math. Vet.*, ed. Thievenot, pp. 275 sqq.), and on the latter subject large extracts are embodied in the *Geoponica*. The present fragment exhibits another side of this multifarious composition, being concerned with a question of literary criticism. The author produces twenty-seven lines, mainly consisting of a magical incantation, which were to be inserted in the passage in Book xi of the *Odyssey* where Odysseus calls up the ghosts. For these new lines definite authority is cited, references being given to MSS. in Palestine, Caria, and Rome; and a doubt is expressed as to whether this 'precious product' was cut out by the poet himself or by the Pisistratidae! We do not suppose that Homeric scholars will be inclined to accept either of those alternatives. They will

perhaps be more likely to include this passage in the list of things which ὁ ἀνὴρ οὗτος ἐν τοῖς Κεστοῖς αὐτοῦ τερατολογεῖ καὶ διέξεισι (Psellus, *ap. Math. Vet.* p. xvi). Nevertheless it affords a valuable insight into the writer's methods and standards of criticism; and though we may not admire his judgement, there is no ground for suspecting his facts. Of especial interest is the statement (ll. 65-8) that he had arranged a library in the Pantheon at Rome 'for the Emperor.' According to Syncellus (*loc. cit.*) the Κεστοί were dedicated to Severus Alexander, from which Gelzer has inferred that Africanus was on a footing of friendship with the imperial house, a conclusion to which the new autobiographical detail of the papyrus gives strong support.

The MS. is written in well-formed round uncials of medium size, and being dated within such narrow limits, its palaeographical evidence is of much value. To suppose an interval of ten years between the writing of the literary text on the *recto* and the cursive document on the *verso* would be a very moderate estimate. The date of the former therefore is fixed with certainty in the period between the years 225 and 265 A.D. But notwithstanding its proximity in time to the author the text is far from being a good one; several lines of the incantation especially are clearly corrupt, and one of them is incomplete. In these circumstances little weight can be attached to the variants from the ordinary text in the quotations from Homer. The two columns are numbered at the top respectively 35 and 36; thirty-four columns had therefore preceded, and if, as is most probable, these all formed part of the same book, its total length would be about 1530 lines.

Col. i.

λε

[τους δ επει ευχωλησ]ι λειτησι τε εθνεα νεκρων
 [ελλισαμην τα] δε μηλα λαβων απεδειροτομησα
 [ες βοθρον ρεε] δ αιμα κελαινεφες αι δ αγεροντο
 [ψυχαι υπ εξ ερε]βευς νεκρων κατατεθνηιωτων
 5 [γυμφαι τ ηιθ]εοι τε πολυτλητοι τε γεροντες
 [παρθενικαι τ] αταλαι νεοπενθε αωτον εχουσαι
 [πολλοι δ ου]ταμενο[ι χ]αλκηρεσσιν εγχειησιν
 [ανδρ]ες [Αρ]ηιφατοι β[εβ]ροτωμενα τευχε εχοντες
 [οι πολλ]οι παρα βοθρον εφοιτων αλλοθεν αλλος
 10 [θεσπε]σιη ιαχη εμε δε χλωρον δεος ηρει
 [αυταρ] εγω ξιφος οξυ ε[ρ]υσσαμενος παρα μηρου
 [ημην ο]υδ ειων νεκρων αμενηνα κερηνα

- [αιματο]ς ασσον ιμεν και αμειβομενος επος ηυδων
 [] α δει ποιησαι ιρηκεν
- 15 [ω ποτα]μοι και γαια και οι υπενερθε καμοντ^α[[ε]]ς
 [ανθρω]πους τ[ι]νεσθον οτις κ' επ[ι]ορκον ομοσση
 [υμεις] μαρτυροι εστε τελειετε δ αμμιν αοι[δη]ν
 [ηλθον] χρησομενος ως αν εις γαιαν ικανω
 [Τηλεμ]αχου γε ον ελειπον επι κολποισι τ[ιθη]νης
- 20 [τεκνο]ν εμον τοιη γαρ αριστη ην επαοιδη
 [] α δει επασαι λεγει
 [κλυθι] μοι ειμειτης και επισκοπος ευσπε[. . Αν]ουβι
 [.]αυλλιπαε παρευνεταωσι θοει[. . .]
 [.]μει αρπαξ δευρ ευπλοκαμε χθονιε Ζευ
- 25 [.]αι δωσαμενοι κρηηνατε τηνδ επαοιδην
 [.]η και χθων πυρ αφθιτον Ηλιε Τειταν
 [.]ια και Φθα και Φρην Ομοσσω
 [.]θω πολυτειμε και Αβλαναθω πολυολβε
 [.]οδρακοντοζωνες εισι χθον εβη καρειη
- 30 [.]α περιβωτε το κοσμικον ουνομα δαιμων
 [.] και χοριω και φωτ ανεμων παγεραρκτων
 [.]αι ενκρατεια παντων προφερεστερ εμοι φρην
 [.]ωριεν και φασιε και σισυωγ
 [.]νεα και απηβιοτα και πυρ καλλιαικα
- 35 [.]ς χθονια και ουρανια και ονειρω
 [.]ς και σειριο
 [τοιαδ]ε μεν παρα βοθρον εγων ηϊσα παραστας
 [ευ γαρ] εμεμνημην Κιρκης υποθημοσυνα[ω]ν
 [η τοσα φ]αρμακα οιδεν οσ[α] τρεφει ευρεια χθων
- 40 [ηλθεν δε] μεγα κυμα λεον[τ]ομαχου Αχεροντος
 [Κωκυτος] Αθηη τε Πολυφλεγεθων τε μεγαιστος
 [και νεκ]νων στολος αμ[φι]παριστατο και παρα βοθρον
 [πρωτη δ]ε ψυχη Ελπηνορος ηλθεν εταιρου

Col. ii.

λς

τα θ ἐξῆς εἰτ οὖν οὕτως ἔχον
 45 αὐτὸς ὁ ποιητῆς τὸ περιερ
 γον τῆς ἐπιρρησεως τα ἀλλὰ
 δια το τῆς υποθεσεως ἀξίω
 μα σεσιωπηκεν· εἰθ οἱ Πεισι
 στρατιδαὶ τα ἀλλὰ συνραπτο-
 50 τες ἐπη ταῦτα ἀπεσχισαν
 ἀλλοτρια τοῦ στοιχοῦ τῆς
 ποιησεως ἐκεῖ[να] ἐπικρεῖ
 ναντες ἐπ[ι] πολλο[ι]ς ἐγνω-
 ῖατε κῆμα [πο]λυτε[λ]εστε
 55 ρον ἐπεικ[η]ς αὐτοῦ ἐνταυ
 θοὶ κατεταξα τὴν τε [.]ην συν
 πασαν υποθεσιν ἀνακει
 μενην ἐ[υ]ρεσεις ἐν τε τοῖς
 ἀρχείοις τῆς ἀρχαίας π[α]τρι
 60 δος κολωνέ[ια]ς [Α]ιλίας Καπι
 τωλεινης τῆς Παλαιστεινῆ[ς]
 καν Νύση τῆς Καρίας μεχρι
 δε τοῦ τρισκαιδεκατοῦ ἐν Ρω
 μη πρὸς ταις Ἀλεξάνδρου
 65 θερμαῖς ἐν τῇ ἐν Πανθειῶ
 βιβλιοθηκῇ τῇ καλῇ ἦν αὐ
 τὸς ἠρχιτεκτονῆσα τῷ Σε
 βαστῷ.

Ἰουλιου Αφρικανοῡ

70

κεστο̄

ιη̄

1-10 = *Odyssey* xi. 34-43.

4. καταθεθνειωτων: so most MSS.; καταθεθνηωτων Lud(wich) with Aristarchus.

5-10. These lines were athetized by Zenod., Aristoph., and Aristarch., and are printed in small type by Lud.

6. νεοπενθε αωτων: νεοπενθεία θυμόν MSS. αωτων is unintelligible here.

7. χ]αλκηρεσσιν: the doubled σσ is also found in FGT; l. χ]αλκήρεσιν.

9. παρα: so T; περί other MSS., Lud.

11-3 = *Odyssey* xi. 48-50.

11. [αυταρ] εγω: the same reading has been entered by the second hand in the margin of F; αὐτὸς δέ other MSS., Lud.

13. και αμειβομενος επος ηυδων: πριν Τειρεσίαο πυθέσθαι MSS. The variation of the papyrus provides an introductory formula for what follows.

14. Neither here nor in l. 21 was apparently anything written before a δει, which in both cases is preceded by a short blank space.

15-7 = *Iliad* iii. 278-80, with ω for και in l. 15, and τελειετε κ.τ.λ. replacing φυλάσσετε δ' ὄρκια πιστά.

16. τ[ι]νεσθον: τίνυσθον (so Lud.) or τίνυσθον is the reading of most MSS.; τίνεσθον does not seem to be found elsewhere.

19. Cf. *Il.* vi. 467 ὁ πάς πρὸς κόλπον ἐνζώνιοι τιθήνης.

22-36. For this incantation cf. the magical papyri, e. g. Wessely, *Denkschr. der Wien. Akad. Ph.-Hist. Cl.* xxxvi, xlii; Kenyon, *Catalogue* I. pp. 62 sqq. But the analogy does not extend beyond a general resemblance and the identity of a few names, e. g. Ανουβις and Φθα. Αβλαναθω in l. 28 is a variant of the form common in the magical papyri Αβλαναθαλβα. εἰσι in l. 29 is a mistake for ἐπι. In l. 31 πατερ αρκτων can be read.

39 = *Il.* xi. 741, with οιδεν for ἦδη.

43 = *Od.* xi. 51.

44-68. '... and so on. Whether then the superfluous part of the incantation stood thus and the poet himself passed over it on account of the dignity of his work, or whether the Pisistratidae, when they combined the various poems, cut out these verses judging them to be alien to the march of the poem, I should much like to know. I have myself set them down here as being a most valuable product of the epic art (?); and you will find the whole work preserved in the archives of your (?) old home, the colony of Aelia Capitolina in Palestine, at Nysa in Caria, and as far as the thirteenth verse at Rome, near the baths of Alexander, in the beautiful library at the Pantheon which I myself designed for the Emperor.'

44-6. This passage may be construed as it stands by taking εχον . . . το περιεργον as an accusative absolute, but the order is then very awkward, and τα αλλα ought not to mean the same as το περιεργον. A much simpler construction is obtained if τα αλλα is omitted; the words may have come in from l. 49.

53-4. We take εγνων as equivalent to ἂν ἔγνων, and suppose the loss of a conjunction after ατε; δε may easily have dropped out after the preceding τε. Perhaps the sign in the margin opposite this line indicates that there was some omission.

55. επεικ[η]s, if right, is for ἐπικ[η]s, sc. τέχνης or ποιήσεως. Blass suggests ἐπ(ι)εικ[ω]s, but there does not seem to be room in the lacuna for ω.

56. This is another difficult passage. The letter after τ in the mutilated word must be either ε or ο, and there is not room for more than one letter, which ought not to be a broad one, in the lacuna; την τ ε[μ]ην is therefore not suitable. Blass suggests την τε (or δε) [σ]ην, taking the person addressed in ε[υ]ρσεις (l. 58; l. ε[υ]ρήσεις) to be a Jew to whom this Κεστός was dedicated and the author of the work in question. This suits της αρχαιας π[α]τριδος, which would then mean 'your old native country'; though the supposition that the author required to be told where his own work was to be found is not quite satisfactory. To understand της αρχαιας π[α]τριδος as the native land of Africanus himself, unless the phrase is interpreted in the unnatural sense of 'the country in which I used

to live,' referring to his settlement at Emmaus-Nicopolis, would of course involve the inference that he was of Syrian origin. This has already been maintained by Valesius (*Adnot. in Euseb. H. E.* p. 113) and others, though on grounds quite insufficient to override the statement of Suidas that Africanus was a φιλόσοφος Λίβυς. On the other hand Gelzer's argument (*op. cit.*, Einleitung) in support of this testimony, namely that Africanus knew Latin, seems hardly more conclusive on the one side than Africanus' probable knowledge of Hebrew on the other.

60. [Α]ιλίας Καπιτωλεινης: the name of Jerusalem after its restoration by Hadrian.

64. Αλεξανδρου: i. e. the Emperor Severus Alexander.

65. Πανθειω: the famous Pantheon built by Agrippa and restored by Hadrian and other emperors.

413. FARCE AND MIME.

22.9 × 42.3 cm.

Both sides of this remarkable papyrus are occupied with literary compositions of an unusual type. On the *recto* are three columns, of which the two latter are almost complete, of a low comedy or farce, written in a good-sized semi-uncial hand, the *dramatis personae* being carefully distinguished and stage directions added. Adhering to the right of the third column about halfway down is an uninscribed fragment of some size, showing that the work did not extend beyond half a column more at most. On the *verso* are, firstly, two columns in a much smaller and more cursive hand, preceded by a few letters of a third upon the projecting fragment already referred to, from what may best be described as a mime, which is mainly, at the least, a monologue. The second of the two complete columns is shorter than the other, and there are some 6 centimetres of blank space below it. Secondly, adjoining this to the right is another column of dialogue in the style of the *recto*, and with the same characters, written in a somewhat larger and more careful hand, but evidently by the same person who was responsible for the foregoing mime. This column was intended to supersede the latter portion of the first column of the *recto*; cf. note on ll. 30-6. To assign both sides of the papyrus to one scribe is out of the question, but we are not inclined to think that the two documents were separated by a considerable interval of time. The hand of the *recto* we attribute with little hesitation to the Antonine period; that of the *verso* no doubt falls within the second century.

As we have already seen, the MS. apparently was not continued more than a few lines beyond the third column of the *recto*, if it did not actually end at that point. This fact is quite in accordance with the internal evidence, for the

impression given by the lower part of this column is that it is the exodium or conclusion of the whole piece. Metrical passages are introduced, a system of Sotadean verses in ll. 88-91 being followed after a short interval by a series of trochaic tetrameters (ll. 96-106); and there was an accompaniment of music and dancing (cf. ll. 88-9, 92-3). The close of the play is also probably indicated by the word *καταστολή* in l. 95, which heads the concluding section. The scene is the coast of a barbarian country bordering upon the Indian ocean (cf. ll. 88-91), and the subject is the adventures in those remote regions of a party of Greeks chief among whom is Charition, the heroine of the drama. Such themes are familiar from the pages of the early Greek romances, and the plot of this piece seems to have run on lines very similar to theirs. Charition had not improbably been carried off in the usual way by pirates, and had so come into the hands of the barbarians, whose Greek-speaking king (cf. ll. 88 sqq.) is one of the characters of the play. She had apparently taken up her abode in a temple (cf. ll. 215, 225); and the present fragment describes her rescue by her brother and others who had arrived by sea, and who succeed in effecting their escape after making her captors drunk. Professor Crusius, to whom we are much indebted in the reconstruction and interpretation of this papyrus, acutely suggests that the position in which Charition found herself placed may have been similar to that of the heroine in the romance of Xenophon of Ephesus, Antheia, who in order to repel the advances of the Indian prince Psammis represented herself as dedicated to the goddess Isis (cf. l. 88 *θεὰ Σελίγη*, and l. 106 *τὴν σὴν πρό[σπολον]*), and lived for some time in that capacity under Psammis' protection (*Ephes.* iii. 11). A large number of characters are introduced. Besides Charition, whom the stage directions call A, her brother (Γ, cf. ll. 97-9), and the barbarian king, called *βασ(ιλεύς)*, we have the buffoon (B) who largely supplies the comic element. This, as might be expected, is often of a coarse kind. B is of the Greek party and does not understand the barbarian language (cf. ll. 58, 66); but some non-Greek words are assigned to him in ll. 75 and 79-80. Another well-identified character is Δ, the captain of the ship (l. 101). The personality of others is less easy to ascertain. In the fourth column of the *verso* ε, who goes to fetch the ship, seems to belong to the brother's party, and is consequently to be distinguished from the speaker in ll. 70-1 and 74, who uses only the barbarian language, but is designated by a symbol which might otherwise be supposed to represent ε. It is, however, formed quite differently from the ε on the *verso*, and is more like the sign for 200. Ζ, who figures only in ll. 31 and 71-3, is another barbarian. There remains *κοι()*, whose remarks are also with one exception (l. 104) in the barbarian tongue. We are indebted to Prof. G. Wissowa for the suggestion that the abbreviation is to be expanded *κοι(νῆ)*, 'all' or 'altogether,' referring either to

the body of the barbarians or of the Greeks as the case may be. This hypothesis satisfies all the conditions, and accounts for the appearance of $\kappa\omicron\iota$ () in l. 104, which would on any other view be a difficulty. In ll. 195 sqq. a party of barbarian women, who have just returned from a hunting expedition, is introduced. They are armed with bows and arrows, and nearly succeed in shooting the buffoon (ll. 207-8).

Apart from the distribution of the various parts the MS. includes a number of symbols and abbreviations which are to be interpreted as stage directions. The commonest of these are a τ with a dot and a horizontal dash above it (in l. 211 there is no dash), and a pair of short strokes curving towards each other at the centre (e.g. l. 11) which is sometimes followed by a straight stroke (e.g. l. 39). The $\bar{\tau}$ (which we print simply as τ) is probably to be connected with the music, and might stand for $\tau(\nu\mu\pi\alpha\nu\iota\sigma\mu\omicron\varsigma)$; cf. l. 92 $\tau(\nu\mu\pi\alpha\nu\iota\sigma\mu\omicron\varsigma)$ $\mu\omicron\lambda(\acute{\upsilon}\varsigma)$, $\kappa\rho\omicron\upsilon\sigma(\iota\varsigma)$, ll. 69 and 95 where τ is similarly combined with $\mu\omicron\lambda$ (), and l. 87 $\tau(\nu\mu\pi\alpha\nu\iota\sigma\mu\omicron\varsigma)$ ($\mu\epsilon\nu\tau\acute{\alpha}\kappa\iota\varsigma$?). The two curved strokes, which sometimes stand before or after τ (e.g. ll. 65, 72), but more commonly are by themselves, may also have a musical signification, or may refer in some other way to the accompanying action; their use is not like that of mere marks of punctuation. The word $\mu\omicron\rho\delta(\acute{\eta})$ which is repeatedly associated with the remarks of B, the buffoon, seems also to be of the nature of a stage direction; cf. l. 22 $\mu\acute{\epsilon}\rho\delta(\epsilon\tau\alpha\iota)$ ¹. The speeches in the barbarian language are usually written continuously, like the Greek, without separation of words; but in one passage (ll. 61-4) the words are divided by points, while in others the insertion of one of the symbols described above serves a similar purpose. The language is no doubt to a large extent of an imaginary nature, but it may include some genuine non-Hellenic elements; cf. note on l. 83.

The mime of which two columns are preserved upon the *verso* of the papyrus is of a simpler character. The chief figure here is again a woman, upon whom the action centres throughout; most of the other actors are slaves. The motive of the first scene (Col. ii) is that of the fifth mime of Herondas, the $\zeta\eta\lambda\omicron\tau\upsilon\mu\omicron\varsigma$. The young mistress makes proposals to one of her slaves, Aesopus (l. 115), to which he declines to listen, whereupon she orders him to be put to death along with a female slave (? Apollonia, l. 120) whom she supposes to be the object of his affections. These cruel commands, however, are not actually carried out, for the male slave manages to escape, and his assumed paramour is only placed in confinement. In the next scene (Col. iii) the bloodthirsty mistress is engaged in plotting the death of an old man, to whom she appears

¹ Cf. E. Littmann 'Ein arabisches Karagoz-spiel' in the *Zeitsch. der Deutschen Morgenländ. Gesellschaft* for 1900, where the catch-word of the buffoon is 'Scheiss.'

to have been unhappily married. Her accomplices are two slaves, Spinther and Malacus, who also figured in the previous scene; and a 'parasite' acts as a go-between. The column ends in a rather obscure manner without her nefarious purpose having been accomplished, and the piece seems to have been left unfinished.

Whether at any point in these two columns the monologue of the mistress is interrupted by other speakers is a matter of some doubt. The sentences are in the original divided off by an oblique dash (see the critical notes); and at two points (at the end of l. 117 and in the middle of l. 185) the dash is preceded by three short horizontal strokes. Possibly this sign should be interpreted as an indication of a change of speaker, which would in either case suit the context. Thus in l. 117 *κυρί'* would = *κυρία*, the natural mode of address from a slave to his mistress; and in l. 187 *δέσποτα* implies the entrance of a new character (the old husband?), to whom may be attributed the words *οὐαί μοι*. But if so the scribe was not consistent in the use of this sign, which should have been repeated when the previous speaker resumed; and if omitted in these cases, it may be absent entirely in some others where an interchange of speakers might be supposed to occur, e.g. l. 172 *τὸ ποῖον*, l. 178 *αἰ πῶς; μάλιστα, κ.τ.λ.* But this is not necessary, and we do not feel satisfied that the other two passages cannot be explained on the hypothesis that the piece is a monologue throughout.

With regard to the date of the composition of these two productions, Crusius considers that the mime belongs to the Roman period, while the farce may be rather earlier, though not a product of the better Hellenistic age. Their literary quality cannot of course be ranked very high, but they are not devoid of merit. The situations disclosed in the farce shows some skill in construction, and when on the stage may have been amusing enough even without the coarser elements; while the mime, though without the accompanying action it is sometimes obscure, has considerable vigour and dramatic force. Not improbably these two pieces were once performed in the theatre of Oxyrhynchus, and they may be regarded as typical of the performances upon the provincial stages at this time. In short, they afford a most interesting glimpse into the music-hall of the period immediately following that which is represented by the Alexandrian Erotic Fragment (P. Grenf. I. 1).

Col. i.

]ωθης πορδὴν βάλε

20

κ]ατεΐδαν αὐτῶν

] . B. πορδὴν

]λαβαττα -

	]αι δοκοῦσι ἀποτροπαῖ		] τ πέρδ(εται). B.
	]ν ἐπιτήδειον ὄντα		]ον πορδῆν
5	]ασην τοσαῦτα γὰρ		]μενω
	] . . ὅτι ἐν τῷ πρωκτῷ μου	25	]ην σου ποιήσας
	]ν περιφέρω. κυρία Πορδῆ, ἐὰν δια		? δύν]ασαι μοι εἰπεῖν
	]ν ἀργυρᾶν σε ποιήσας		Ψώλι]χον ποταμὸν
	]		] . μος τῆς πορδῆς
10	] . οὔτοι παραγείνονται. τ		] κεκρυμμένος
	] . Κοι(νῆ). αβορατον —	30	σύ]χαιρέ μοι λελυμέν(φ)
	]μαλαλαγαβρουδιττακοτα		] Γ. λάλει βα-
	]ρασαβ ^{αδινα} [[οδωσα]]ραπρουτινα		]α. Z. λεανδα
	] . . [. . . .]α[[ξ]]κρατιευτιγα		]ομαι αὐτὰς
15	]μα]
	[[]ωσαδω[.]]]χαριμμα —	35	] αλεμμακα —
	ὁ πρω]κτός μου ἀπεσφήνω-		]ν :
	ται ἐν τῷ πελάγει χει-		At the bottom, in the reverse direction
	μὸν]αι ἐρεγμὸν		τὸ εἶσφω ἢ ὡς μεν[

Col. ii.

- B. δοκῶ χοιριδίῳ θυγατέρες εἰσί· ἐγὼ καὶ ταύτας
ἀπολύσω. τ πορδ(ῆ). Κοι(νῆ). αι αρμινθι — τ
- 40 B. καὶ αὐται εἰς τὸν Ψώλειχον πεφεύγασι.
- Γ. καὶ μάλα, ἀλλὰ ἐτοιμαζώμεθα [ἐ]ὰν σωθῶμεν.
- B. κυρία Χαρίτιον, ἐτοιμάζου ἐὰν δυνηθῆς τι
τῶν ἀναθημάτων τῆς θεοῦ μαλῶσαι.
- A. εὐφήμει· οὐ δεῖ τοὺς σωτηρίας δεομένους με-
45 θ' ἱεροσυλίας ταύτην παρὰ θεῶν αἰτεῖσθαι.
πῶς γὰρ ὑπακούουσι ταῖς εὐχαῖς πονηρία
τὸν ἔλεον μέλλοντες παρ[έ]χεσθαι; τὰ τῆς
θεοῦ δεῖ μένειν ὁσίως.
- B. σὺ μὴ ἄπτου· ἐγὼ ἀρῶ. A. μὴ παῖζε, ἀλλ' ἐὰν παρα-
50 γένωνται διακόνει αὐτοῖς τὸν οἶνον ἄ[κ]ρατον.
- B. ἐὰν δὲ μὴ θέλωσιν οὕτως πείνειν;
- Γ. μωρέ, ἐν [τ]ούτοις τοῖς τόποις οἶνος [οὐ]κ ὄνει[ος],

- λοιπόν [δὲ] ἔάν τοῦ γένους δράξω[ν]τα[ι] ἄπερ ἀπε[ι]-
 θοῦντ[ες] ἄκρατον πείνουσιν.
- 55 B. ἐγὼ αὐτοῖς καὶ τὴν τρυγίαν διακο[ν]ῶ.
 Γ. αὐτοὶ δὲ οὔτοι λελουμένοι μετὰ τῶν [.]
 παραγείνονται. τ ἀναπεσ() τ δεῖν τ . . .[. . .]οσαλλ[. . .]
 Βασ(ιλεύς). βραθις. Κοι(νῆ). βραθεις. Β. τί λέγου[σι];
 Γ. εἰς τὰ μερίδιά φησι λάχωμεν. Β. λάχω[μ]εν. τ
- 60 Βασ(ιλεύς). στουκεπαιρομελλοκοροκη. Β. βάσκ', ἄλαστρε.
 Βασ(ιλεύς). [β]ραθιε — τ βερη· κουζει· δαμυν· πετρεκιω
 πακτει· κορταμες· βερη· ἰαλερω· δεπωμενζι
 πετρεκιω δαμυτ· κινζή· παξει· ζεβης· λολω
 βια· βράδισ· κοττως. Κοι(νῆ). κοττως.
- 65 B. κοττως ὑμᾶς λακτίσαιτο. Βασ(ιλεύς). ζοπιτ τ
 Β. τί λέγουσι; Γ. πείν δὸς ταχεως.
 Β. ὀκνεῖς οὖν λαλεῖν; καλήμερε, χαῖρε. — τ
 Βασ(ιλεύς). ζεισουκορμοσηδε. τ Β. ᾧ, μὴ ὑγιαίνων.
 Γ. ὑδαρές ἐστι, βάλε οἶνον. τ πολ(ύς).
- 70 ς. σκαλμακαταβαπτειραγουμμι.
 Ζ. τουγουμμι — νεκελεκεθρω. ς. ειτουβελλετρα
 χουπτεραγουμμι. Β. αἴ — μὴ ἀηδῖαν· παύσασθε. τ —
 αἴ — τί ποιεῖτε; Ζ. τραχουντερμανα.
39. αἴ Pap. 57. δεόν Pap. 68. ᾧ Pap.

Col. iii.

- ς. βουλλιτικαλουμβαῖ πλαταγουλδα — βι[.]
 75 B. απυλευκασαρ. τ Β[ασ(ιλεύς).] χορβονορβοθορβα[.]
 τουμιωναξιζδεσπιτ πλαταγουλδα — βι[.]
 σεοσαραχισ. τ Βασ(ιλεύς). [. . .]οραδω — σατυρ[.]
 Βασ(ιλεύς). ουαμεσαρεσυμφαραδαρα — ηι — ια — δα[.]
 Β. μαρθα — μαριθουμα εδμαῖμαῖ — μαῖθο[.]
 80 θαμουνα μαρθα — μαριθουμα. τ . [. . . .]τυν[. . . .]
 Βασ(ιλεύς). μαλπνιακουρουκουκουβι — — καρακο . [. . .]ρα.
 Κοι(νῆ). αβα. Βασ(ιλεύς). ζαβεδε — — ζαβιλιγιδουμβα. Κοι(νῆ).
 αβα ουγ[

- Βασ(ιλεύς). πανουμβρητικατεμανουαμβρητουουενι.
 Κοι(νῆ). πανουμβρητικατεμανουαμβρητουουενι
 85 παρακουμβρητικατε[μ]ανουαμβρητουουενι
 ολυσαδιζαπαρδαπισκουπισκατεμαν [(?) αρειμαγ[
 ριδαου [— ουπατει[.]α [— τ έ.
 Βασ(ιλεύς). [βάρ]βαρον ανάγω χορόν άπλετον, θεά Σελή[νη,
 προς ρυθμόν άνέτω βήματι βαρβάρω [προβαίνων.
 90 'Ινδών δέ πρόμοι προς [ε]ρόθρουν δότε [[υ υ — —
 [Σ]ηρικόν ιδίως θεαστικόν βήμα παραλ[.] . . [
 τ πολ(ύς), κροῦσ(ις). Κοι(νῆ). ορκισ[.] Β. τί πάλι
 λέγουσι ;
 Γ. ὄρχησαί φησι. Β. πάντα τὰ τῶν ζώντων. τ πορδ(ή).
 [Γ] άναβαλόντες αὐτόν ταῖς ἱεραῖς ζώναις κατα[δήσα]τε.
 95 τ πολ(ύς). καταστολή.
 Β. οὔτοι μὲν ἤδη τῇ μέθῃ βαροῦνται.
 Γ. ἐπαινώ· σὺ δέ, Χαρίτιον, δεῦρο ἔξω.
 Α. δεῦρ', ἀδ]ελφέ, θάσσον· ἄπανθ' ἔτοιμα τυγχάν[ει ;
 Γ. πάντα γ[ά]ρ· τὸ πλοῖον ὄρμει πλησίον· τί μέλλετε ;
 100 σοὶ [λέ]γω, πρωρεῦ, παράβαλε δεῦρ' ἄγων τῆ[ν ναῦν ταχύ].
 Δ. ἔάν π[ρ]ῶτος ἐγὼ ὁ κυβερνήτης κελεύσω.
 Β. πάλι λαλεῖς, καταστροφεῦ ;
 ἀπο[λ]ίπωμεν αὐτόν ἔξω καταφιλεῖν (τόν) πύνδ[ακα].
 Γ. ἔνδον ἔστὲ πάντες ; Κοι(νῆ). ἔνδον. Α. ὦ τάλαιν' [έγώ υ —
 105 τρόμος πολὺς με τὴν παναθλίαν κρατεῖ.
 εὐμενής, δέσποινα, γείνου· σῶζε τὴν σὴν πρό[σπολον].

81. ο of κουβι corr. from υ. 87. έ Pap. 94. ἱεραῖς Pap. 101. 1. πρώτως?

Verso.

Col. ii.

- [.]ζώσωμαι. ἐρῶ νῦν παιδ(ίου)
 [.] αὐ]τόν ἵνα με βεινήση. τί οὖν
 [.] μά]στιγας ; δοῦλε προσελθὼν
 110 [.] φαιδρόν. μαστιγία, ἐγὼ ἡ κυρία
 [.] α]ὐτοῦ. κελεύω καὶ οὐ γίνεται ; οὐ θέλεις

- [.]δινεσ() ποίησ(ον). μ . . [. .]ν τὰς μᾶστιγ(ας)
 [.]στ() πόησ(ον). οὐδὲ σὺ θέλεις; παῖδες, τοὺς
 [.] οὐδὲν γίνεται; δὸς ᾧδε τὰς μᾶστιγ(ας).
- 115 [.]έστηκεν Αἴσωπ(ος) ὁ τὴν δούλ(ην) καταδεξέ(μενος)
 [. .]ου[. . . .] . ιταῖς ἀρασσ() αὐτ() ἐκτινάξ(ατε)· ἰδοῦ.
 [κ]υρί' εἰ δέ σ[ε] σκάπτειν ἐκέλευσ(ν), εἰ δ' ἀροτριᾶν,
 [εἰ] δὲ λίθ(ους) βα[σ]τάξ(ειν) τῷ γυναικε(ίῳ) γέν(ει) συντεθραμμ(ένων?) κενός σοι κύσθ(ος)
σκληρό(ς) τε
ἐφάνη
 [ἀ]λόγιστ(ε), πονηρί(αν) τίνα μέν(εις), καὶ αὐχ(εῖς), καὶ τοῦτο σὺν τῇ
 πάλ(ω)
- 120 Ἀπολλ(ωνία); ὥστε, παῖδ(ες), συναβόντ(ες) τοῦτον ἔλκετε ἐπὶ τὴν
 πεπρωμένην. προάγετε νῦν κάκείνην ὡς ἔστιν
 πεφειμωμένη. ὑμῖν λέγω ἀπαγαγόντες αὐτοὺς
 κατὰ ἀμφοτέρα τὰ ἀκρωτήρι[α κ]αὶ τὰ παρακείμενα
 δένδρα προσδήσατε, μακρὰν διασπ[ά]σαντες
- 125 ἄλλον ἀπ' [ἄ]λλου καὶ βλέπετε μὴ πρ[ο]τ[ε] τῷ ἐτέρῳ
 δείξητε μὴ τῆς ἀλλήλων ὄψεως [πλ]ησθέντες
 μεθ' ἡδον[ῆ]ς ἀποθάνωσι. σφαγιάσαντες δὲ αὐτοὺς
 πρὸς με ἔσω ἀντᾶτε. εἴρηκα· ἐγὼ δ' ἔνδον εἰσ-
 ελεύσομα[ι.] τί λέγετε ὑμ[εῖς]; ὄντ(ως) ο[ἱ] θεοὶ ὑμῖν
- 130 ἐφαντάσθ(ησαν), [κ]αὶ ὑμεῖς ἐφοβήθ(ητ)ε; κα[ὶ] . . . υ() ἀσ[.]ντ()
 γεγόνασι; [ἐ]γὼ [ὑ]μῖν καταγι . . [. . .] ἐκεῖνοι
 εἰ καὶ ὑμᾶ[ς] δ[ι]έφυγεν τοὺς ὄρε[ο]φ[ύλ]ακας οὐ μὴ λάθωσι.
 νυνὶ δὲ τοῖς θεοῖς ἀπαρᾶσ(θ)αι βούλομαι, Σπινθήρ·
 ὄμοσον· ἐπιπ . . σ ἰνομεγα. λ[έ]γετε
- 135 τὰ πρὸς τὰ[ς] θυσίας. ἐπειδὴν οἱ θεοὶ καὶ ἐπ' ἀγαθῷ
 ἡμῖν φα[ί]νεσθαι μέλλω(σιν) ὡς προσέχ(οντες) ὑμνήσ(ατε)
 τοὺς θεού[ς]. μαστιγία, οὐ θέλ(εις) ποιεῖν τὰ ἐπιτασσόμε(να);
 τί γέγονε [. .]μαινη; εἰσελθόντ(ες) ἴδετε τίς ἐστιν.
 τί φησιν [. .]θίναρα; ἴδετε μὴ [κ]αὶ ὁ ὑπερήφανος
- 140 ἔσω ἐστί. ὑμῖν λέγω ἀπαλλά[ξ]αντες ταύτην πα-
 ράδοτε τ[οῖς] ὄρεοφύλαξι καὶ εἶπατε ἐν πολλῷ σιδήρῳ
 τηρεῖν ἐ[π]ιμελῶς. ἔλκετε, σύρετε, ἀπάγετε.
 καὶ ὑ[μ]εῖ[ς] δ[ὲ] ἐκεῖνον ἀναζητήσαντες ἀποσφα-
 [γιάσαντές τ]ε προβάλετε ἵνα [έ]γ[ω] αὐτὸν νεκρὸν ἴδω.

- 145 [ἔλθετε Σπι]νθήρ, Μάλακε, μετ' ἔμοῦ· ἐξιοῦσα
 [. ἀκρ]ιβῶς νῦν ἰδεῖν πειράσομαι εἰ τέθνηκε
 [. ὅ]πως μὴ πάλιν πλανῆ μ' ἔρις. ὦδε μὲν
 [.]καμαι τὰ ὦδε. ἐέ, ἰδ[ο]ῦ οὔτος· αἰ ταλαί-
 [πωρε] ἤθελες οὔτω ριφῆναι μᾶλλον ἢ ἐμὲ
 150 [φιλεῖν; κε]ίμενον δὲ κωφὸν πῶς ἀποδύρομαι; νεκρῶ
 [.]· ε γέγονεν, ἦρται πᾶσα ἔρις. ἀνάπαυσον
 [. κ]ε[α]ρμένας φρένας ἀρῶ.

Diagonal dashes occur in the papyrus after the following words:—107]ζωσωμαι and παιδ(ιον), 108 βεινηση, 109 μα]στιγας, 110 φαιδρον (before and after), 111 γινεται, 112 ποιησ(ον), 113 ποη(σον), 114 μαστειγ(ας), 117 εκελευο(ν) and αροτριαν, 118 βα[σ]ταζ(ειν), 122 πεφειμωμενη, 129 ελευσομα[ι], 130 εφαντασθ(ησαν) and εφοβηθ[ητ]ε, 131 γεγονασι and κατανι . . [. .], 133 σπινθηρ, 134 ομοσον and . . . ινομενα, 135 θυσιαι, 137 θεουσι and επιτασσομε(να), 138]μαινη and εστιν, 140 εστι, 142 ε[π]ιμελως and απαγετε, 145 εμου, 147 ερις, 148 εε. 116. ιδου ≡' Pap. 121. πεπρωμενην' Pap.

Col. iii.

- Σπινθήρ, πόθεν σου ὁ ὀφθαλμὸς ἡμέρωται; ὦδε ἄνω
 συνείσελθέ μοι, μαστιγία, ὅπως οἶνον διυλίσω. εἴσελθε,
 155 εἴσελθε, μαστιγία· ὦδε παρέλθε. ποταπὰ περιπατεῖς;
 ὦδε στρέφου. ποῦ σοῦ τὸ ἥμισυ τοῦ χιτωνί(ου), τὸ ἥμισυ;
 ἐγὼ σοι πάντα περὶ πάντων ἀποδώσω. οὔτω μοι
 δέδοκται, Μάλακε· πάντας ἀνελοῦσα καὶ πωλήσασα
 τὰ ὑπάρχοντά πού ποτε χωρίσεσθαι. νῦν τοῦ γέροντ(ος)
 160 ἐνκρατῆς θέλω γενέσ(θαι) πρὶν τι τούτ(ων) ἐπιγνοῖ· καὶ γὰρ εὐκαίρως [[σ . . α]]
 ἔχω φάρμακον θανάσιμον ὃ μετ' οἶνομέλιτος διηθήσασα
 δώσω αὐτῶ πείν. ὥστε πορευθεῖς τῇ πλατῖα θύρα κά-
 λησον αὐτὸν ὡς ἐπὶ διαλλαγᾶς. ἀπελθόντες καὶ ἡμεῖς
 τῶ παρασίτῳ τὰ περὶ τοῦ γέροντος προσαναθώμεθα.
 165 παιδίον, παῖ· τὸ τοιοῦτόν ἐστιν, παράσιτε· οὔτος τίς ἐστι(ν);
 αὕτη δέ; τί οὖν αὐτῇ ἐγένετο; ἀ[ποκ]άλυψον ἵνα ἴδω
 αὐτήν. χρεῖαν σου ἔχω. τὸ τοιοῦτόν ἐστιν, παράσιτε·
 μετανοήσασ(α) θέλω(ω) τῶ γέροντ(ι) διαλλαγ(ῆναι). πορευθεῖς οὖν
 ἴδε αὐτὸν καὶ ἄγε πρὸς ἐμέ, ἐγὼ δὲ εἰσελθοῦσα τὰ πρὸς τὸ

- 170 ἄριστον ὑμῖν ἐτοιμάσ[ω.] ἐπαινῶ, Μάλακε, τὸ τάχος.
 τ[ὸ] φάρμακον ἔχεις συγκεκραμένον καὶ τὸ ἄριστον
 ἔ[τοι]μόν ἐστι; τὸ ποῖον; Μάλακε, λαβὲ ἰδοῦ οἰνόμελι.
 τάλας, δοκῶ πανόλημπος γέγονεν ὁ παράσιτος· τάλας, γελᾶ·
 σ[υν]ακολουθήσ[α]τε αὐτῷ μὴ καὶ τι πάθη. τοῦτο μὲν ὡς
 175 ἐβ[ο]υλόμην τετ[έ]λεσται· εἰσελθ[όν]τες περὶ τῶν λοιπῶν
 ἀσφαλέστερον βουλευσώμεθα. Μάλακε, πάντα ἡμῖν κατὰ
 γνώμην προκεχώρηκε, ἐὰν ἔτι τὸν γέροντα ἀνέλωμεν.
 παράσιτε, τί γέγονεν; αἶ πῶς; μάλιστα, πάντων γὰρ
 ν[ῦ]ν ἐνκρατῆς γέγονα. ἄγωμεν, παράσιτε. τί οὖν θέλεις;
 180 Σπινθήρ, ἐπίδος μοι φόβον ἰκανόν. παράσιτε, φοβο[ῦ]μαι
 μὴ γελάσω. καὶ καλῶς λέγεις· λέγω τί με δεῖ λέγειν.
 π[ά]τ[ερ] κύριε, τίνι με καταλείπεις; ἀπολώλεκά μου τὴν
 παρρησ(ίαν), τὴν δόξ(αν), τὸ ἐλευθέριον φῶς. σύ μου ἦς ὁ κύριος. τούτῳ
 μόνον ἀληθῶς οὐ λέγω
 ἄφες ἐγὼ αὐτὸν θρηνήσω. οὐαί σοι, ταλαίπωρε, ἄκληρε,
 185 ἀ[λγ]εινέ, ἀναφρόδιτε· οὐαί σοι· οὐαί μοι· οἶδα γὰρ σε ὅστις
 π[.]ι εἶ. ^{μεισόμενε} Σπινθήρ, ξύλα ἐπὶ τοῦτον. οὗτος πάλιν τίς ἐστιν;
 μένουσι σῶοι, δέσποτα.

Diagonal dashes occur in the papyrus after the following words:—153 ημερωται, 155 μαστιγια and παρελθε, 156 στρεφου and χιτωνι(ου), 157 αποδωσω, 159 χωρισεσθαι, 163 διαλλαγας, 164 προσαναθωμεθα, 165 παι, παρασιτε, and εστι(ν), 166 δε and εγενετο, 167 αυτην, εχω, and παρασιτε, 168 διαλλαγ(ηναι), 170 ετοιμασ[ω], 171 συγκεκραμενον, 172 εστι, ποιον, μαλακε, and οινομελι, 173 παρασιτος, 174 παθη, 176 βουλευσωμεθα, 177 ανελωμεν, 178 γεγονεν and πως, 179 γεγονα, παρασιτε, and θελεις (after θελεις two dashes), 180 ικανον, 181 γελασω, λεγεις, and λεγειν, 182 καταλειπεις, 183 παρρησ(ιαν), δοξ(αν), φως, and κυριος, 184 θρηνησω, 185 μοι, 186 τουτου and εστιν. 158. Final a of ανελουσα corr. from ai. 181. και corr. 183. θ of ελευθεριον corr. 184. αφες εγω αυ over an erasure. 185. σοι ≡ Pap.

Col. iv.

5. κυρία Χαρίτιον, σύνχαιρε τούτ[ων] μοι
 λελυμένῳ.
 190 A. μεγάλοι οἱ θεοί.
 B. ποῖοι θεοί, μωρέ; πορδή.
 A. παῦσαι ἄνθρωπε.

5. αὐτοῦ με ἐγδέχεσθε, ἐγὼ δὲ πορ[ευ-
 θεὶς [[ποιήσω]] τὸ πλοῖον ἔφορμον [
 195 ποιήσω.
 A. πορεύου· ἰδοῦ γὰρ καὶ αἱ γυναῖκες [
 αὐτῶν ἀπὸ κυνηγίου παραγίνοντ[αι.
 B. οὐ, πηλικά τοξικά ἔχουσι.
 Γυν(ή). κραννου. Ἄλ(λη). λαλλε.
 200 Ἄλ(λη). λαιταλιαντὰ λαλλε αβ . . αἰγμ[
 Ἄλ(λη). κοτακως αναβ . ιωσαρα.
 B. χαίρετε -
 Κοι(νή). λασπαθια -
 B. αἰ κυρία, βοήθει.
 205 A. αλεμακα - Κοι(νή). αλεμακα. [
 B. παρ' ἡμῶν ἐστι οὐκ ηλεω μὰ τὴν Ἀ[θήνην.
 A. ταλαίπωρε, δόξασαί σε πολέμι[ο]ν
 εἶναι παρ' ὀλίγον ἐτόξευσαν. [
 B. πάντα μοι κακά· θέλεις οὖν κα[. . .].τ[. . .]
 210 εἰς τὸν Ψώλιχον ποταμόν; [
 A. ὡς θέλεις. τ B. πορδ(ή). [
 Κοι(νή). μινει.
 215 αγαν() 5. κυρία Χαρίτιον, καταρχὴν [βλέπω τοῦ
 ἀνέμου ὥστε ἡμᾶς πε[ράσαντας
 τὸ Ἰνδικὸν πέλαγος ὑπ[οφυγεῖν
 ὥστε εἰσελθοῦσα τὰ σε[αυτῆς ἄρον,
 καὶ ἐάν τι δύνῃ τῶν ἀν[αθημάτων
 τῆς θεοῦ βάστασον. [
 A. σ[ω]φ[ρό]νησον, ἄνθρωπε· ο[ὐ] δεῖ τοὺς σω-
 220 τηρία[s] δεομένους μετ[ὰ ἱεροσυλίας
 ταύτην ἀπὸ θεῶν αἰτε[ῖσθαι].
 πῶς γὰρ ὑπακούουσιν αὐ[τῶν] πονη-
 ρία τὸν ἔλεον ἐπισπωμ[ένων];
 B. σὺ μὴ ἄπτου, ἐγὼ ἄρῶ. [
 225 5. τοίνυν τὰ σεαυτῆς ἄρον. [
 A. οὐδ' ἐκείνων χρεῖαν ἔχω, μόν[ον] δὲ τὸ πρόσω-
 πον τοῦ πατρὸς θεάσασθ[αι].

5. εἴσελθε τοίνυν· σὺ δὲ ὄψομ[.]
 230 διακονήσης ἀκρατέστερ[ον τὸν οἶνον
 διδούς, αὐτοὶ γὰρ οὔτοι πρ[οσέρχονται.

208. Second ο of ολιγον corr. from α.

7-8. πορδή]ν . . . ἐὰν δια[σωθῶ or, as Blass suggests, ἐὰν δια[φύγω τὸν κίνδυνον]ν? The buffoon, who is evidently the speaker, apparently vows to erect a silver statue of his patron saint Πορδή if he escapes from his perils.

10. οὔτοι are the barbarians, who are seen approaching.

13. The correction may be by the hand of the *verso*.

19. ἐρεγμόν = ἐρυγμόν; cf. Etym. M. ἐρεχμός καὶ ἐρεγμός· παρὰ τὸ ἐρεύγω ἐρευγμός· ὅς λέγεται καὶ ἐρεγμός.

27. Ψώλι]χον ποταμόν: cf. ll. 40 and 210. The name is formed from ψωλός.

30-6. These lines are enclosed in the papyrus by a circular stroke which passes through l. 30, and there can be no doubt that it was intended that their place should be taken by Col. iv of the *verso*. This is indicated by the note at the bottom, which is in the same handwriting as the *verso*. The fact that in relation to the foregoing column the letters of the note are upside down is unusual, and τὸ ἔξω would be expected rather than τὸ εἶσω; but τὸ εἶσω would represent the point of view of the writer of the mime, and the practical identity of l. 30 with ll. 188-9 adds a conclusive proof that the column on the *verso* was meant to be inserted at this point. Line 30 is accordingly to be restored κυρία Χαρίτιον σύ]νχαιρε, the speaker being 5 as in l. 188; it may also be noted that the word αλεμμακα found in l. 35 also occurs in l. 205 in the scene with the barbarian women, to whom αὐτάς in l. 33 probably refers. ἡ ὡς μεν[in the footnote is obscure; ἡ suggests that the longer passage on the back was an alternative draft.

31. βα[σιλεύς?

188-230. *F.* Lady Charition, rejoice with me at my escape!

A (Charition). Great are the gods.

B (buffoon). What gods, fool? * * *

A. Cease, fellow!

F. Wait for me here and I will go and bring the ship to anchor.

A. Go; for see, here come their women from the chase.

B. Oh! what huge bows they have!

A woman. Kraunou. *Another.* Lalle.

Another. Laitaliana lalle . . .

Another. Kouakos anab . iosara.

B. Hail!

All. Laspattia.

B. Ah! Lady, help!

A. Alemaka. *All.* Alemaka.

B. By Athena, there is no . . . from us.

A. Wretch, they took you for an enemy and nearly shot you.

B. I am always in misfortune. Will you then . . . to the river Psolichus?

A. As you like. (*Drums.*) *B.* * * *

All. Minei.

F. Lady Charition, I see the wind is rising, so that we may cross the Indian ocean

and escape. So enter and fetch your property, and if you can, carry off one of the offerings to the goddess.

A. Prudence, fellow! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will the gods listen to men who try to win mercy with wickedness?

B. Don't you touch, I will fetch it.

F. Well, fetch your own things then.

A. I do not need them either, but only to see my father's face.

F. Enter then; and do you serve them . . . and give them their wine strong, for here they come.'

198. *oǔ* is evidently an exclamation, like *οὐά*.

204. At this point the women begin an attack on the buffoon, who cries out to Charition for help. Charition accordingly intervenes with the word 'alemaka' (l. 205), which is repeated by the rest and apparently has the effect of restoring peace.

206. *ουκ ηλευ* makes no sense and seems to be corrupt; there was perhaps some play on *αλεμακα* in the previous line (cf. ll. 92-3). *οὐ κηλείν* might be read, but this hardly improves matters.

213. The marginal note seems to refer to this column, to which it is closer than to Col. iii of the mime; but the meaning is obscure. *ἀγων(ία)* or *ἀγών(ισμα)* would suit the upper part of the column, but is hardly apposite at this point.

216-25. Cf. ll. 42-9, where the same request is put into the mouth of the buffoon, Charition again declining in words almost identical with those used here.

228-30. Cf. ll. 52-7.

38-106. '*B.* I think that they are the daughters of swine; these too I will get rid of. (*Drums, * * **).

All. Ai arminthi. (*Drums.*)

B. They also have run away to the Psolichus.

C. Yes; but let us get ready, if we are to escape.

B. Lady Charition, get ready if you can to take under your arm one of the offerings to the goddess.

A. Hush! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will they listen to the prayers of those who are about to gain mercy by wickedness? The property of the goddess must remain sacred.

B. Don't you touch; I will carry it.

A. Don't be silly, but if they come serve them the wine neat.

B. But if they will not drink it so?

C. Fool, in these regions wine is not for sale. Consequently, if they get hold of this kind of thing they will drink it neat against their will (?).

B. I'll serve them lees and all.

C. Here they come, having bathed, with . . . (*Drums.*) . . .

King. Brathis. *All.* Brathis. *B.* What do they say?

C. Let us draw lots for the shares, he says. *B.* Yes, let us.

King. Stoukepairomellokoroke. *B.* Back, accursed wretch!

King. Brathie. (*Drums.*) Bere konzei damun petrekio

paktei kortames bere ialero depomenzi

petrekio damut kinze paxei zebes lolo

bia bradis kottos. *All.* Kottos.

B. May you be kicked by 'kottos.' *King.* Zopit. (*Drums.*)

- B.* What do they say? *C.* Give them a drink, quick.
B. Are you afraid to speak then? Hail, thou whose days prosper! (*Drums.*)
King. Zeisoukormosedē. (*Drums.*) *B.* Ah! Not if I know it!
C. It is watery; put in some wine. (*Much drumming.*)
G. Skalmakatabapteiragoumi.
H. Tougoummi nekelekethro. *G.* Eitoubelletrachouptteragoumi.
B. Ah! None of your disgusting ways! Stop! (*Drums.*) Ah! What are you doing?
H. Trachountermana.
G. Boullitikaloumbaī platagoulđa bi[
B. Apuleukasar. (*Drums.*) *King.* Chorbonorbothorba tounionaxiz-despit platagoulđa bi sesorachis. (*Drums.*) *King.* . . . orado satur[
King. Ouamesaresumpsaradara ei ia da[
B. Martha marithouma edmaīmaī maītho thamouna martha marithouma. (*Drums.*) tun[
King. Malpiniakouroukoubi karako . . . ra.
All. Aba. *King.* Zabede zabiligidoumba. *All.* Aba ou[n[
King. Panoumbretikatemanouambretououeni.
All. Panoumbretikatemanouambretououeni
Parakoumbretikatemanouambretououeni
Olusadzapardapiskoupiskateman areiman[
ridaou oupatei . a. (*Five drummings.*)
King. A boundless barbaric dance I lead, O goddess moon,
With wild measure and barbaric step;
Ye Indian chiefs, bring the drum (?) of mystic sound,
The frenzied Seric step . . . (*Much drumming, beating.*)
All. Orkis[.]. *B.* What do they say again?
C. He says, dance. *B.* Just like living men. (*Drums ***.*) *C.* Throw him down and bind him with the sacred girdles. (*Much drumming. Finale.*)
B. They are heavy now with drink.
C. Good; Chariton, come out here.
A. Come, brother, quickly; is all ready?
C. Yes all: the boat is at anchor close by; why do you linger? Helmsman, I bid you bring the ship alongside here at once.
D (captain). Wait till I give him the word.
B. Are you talking again, you bungler? let us leave him outside to kiss the ship's bottom.
C. Are you all aboard? *All.* Aboard. *A.* O unhappy me! A great trembling seizes my wretched body. Be propitious, lady goddess! save thy handmaiden!'

42-9. Cf. ll. 216-225, note. *μαλῶσαι* is a new verb formed from *μάλη*, and a comic equivalent of *βαστάζειν* (cf. l. 218). In l. 47 *μελλόντων* must be read for *μέλλοντες*.

53. *ἄπερ* does not seem right, and there may be some corruption. *ρ* is quite uncertain, and perhaps *απει* was written twice by mistake; but a broader letter would be expected. *καίπερ* would give a more suitable meaning.

57. The latter part of this line after *παραγείνονται* seems to be filled with stage directions. Above the doubtful *ου* of *δεου* is a stroke like an accent, which may indicate an abbreviation. *ἀναπεσ()* is perhaps for *ἀναπαισ(τικός)*.

67. This remark is addressed to one of the barbarians.

70. The words should perhaps be divided *σκαλμα κατάβα (?) ππειραγουμι*; cf. l. 72 where *πτε(ι)ραγουμι* recurs. On the speaker here and in ll. 71 and 74 cf. introd., p. 42.

75-80. The distribution of the parts in this passage causes some difficulty. *B.*, the buffoon, elsewhere speaks Greek only, and appears not to understand the barbarian language. Yet in ll. 75 and 79 he is assigned non-Greek speeches, and the speaker who intervenes either at the end of ll. 75 or 76 may also be *B.* It will be noticed that in either case there is a β near the end of the line; but in both instances the letter following is closer than it should be if the β was meant to represent the character. If the attribution of ll. 75 and 79-80 to *B.* is correct, he may be supposed to be emboldened by the conviviality of the barbarians to address them in a meaningless jargon intended to imitate their language.

82. At the end of the line we should perhaps read $\sigma\upsilon(\epsilon)\nu\iota$, as in ll. 83-5.

83. Assuming that it is worth while to attempt to bring the barbarian language in this piece into relation with any known speech, the key is possibly to be found in late Pali or old Prakrit. We owe to Dr. G. A. Grierson the suggestion that in the present passage, for instance, $\pi\alpha\nu\omicron\upsilon\mu\beta\eta\rho\eta\tau\iota$ may represent pānō amṛta , 'drink' (or 'life') and 'nectar,' which suits the context remarkably well. Similarly he would connect $\alpha\lambda\epsilon\mu(\mu)\alpha\kappa\alpha$ in ll. 35 and 205 with the Pali alam 'enough,' 'stop,' -ka being a substantival suffix which an ignorant Greek might use incorrectly. But we must leave the consideration of this question to Sanskrit scholars.

89. 1. $\acute{\alpha}\nu\epsilon\tau\omicron\nu$?

90. $\iota[\epsilon]\rho\acute{o}\theta\rho\upsilon\nu$, though a new compound, seems certain; cf. $\lambda\iota\gamma\acute{\iota}\theta\rho\upsilon\sigma$, &c. Some syllables are missing at the end of the line, and a substantive is required to complete the sentence; perhaps $\tau\acute{\upsilon}\pi\alpha\nu\omicron\nu$ followed by a long syllable.

91. $[\Sigma]\eta\rho\iota\kappa\acute{o}\nu$ (Crusius) is very attractive, though it hardly fills the available space. At the end of the line the doubtful λ may be ν .

93. $\acute{\alpha}\rho\chi\eta\sigma\alpha\iota$ reproduces the sound of the barbarian $\sigma\rho\kappa\iota\sigma[.]$.

94. *B.* is probably still the speaker.

96-106. The verses with which the scene closes are trochaic tetrameters, but the text seems faulty in places, and some alteration is required to reduce the metrical system to order. Thus ll. 98 and 104 are each a syllable short, and ll. 101-2 are considerably too long. Crusius suggests that in l. 101 $\acute{o}\ \kappa\upsilon\beta\epsilon\rho\nu\acute{\eta}\tau\eta\varsigma$ is a gloss on $\acute{\epsilon}\gamma\acute{\omega}$; and if these two words be omitted and $\pi[\rho]\acute{\omega}\tau\omega\varsigma$ (for $\pi\rho\omega\tau\omicron\varsigma$) and $\acute{\epsilon}\gamma\acute{\omega}$ transposed, the metre is restored. Line 98 may be amended by reading $\tilde{\eta}\ \rho\alpha$ (or $\tilde{\alpha}\rho\alpha$) $\pi\acute{\alpha}\nu\theta'$, which also improves the sense. The iambic trimeter in l. 105 is unexpected, and a cretic may be lost at the beginning; but it is perhaps better not to demand exact regularity, especially since ll. 95-6 are also not trochaic tetrameters.

95. $\kappa\alpha\tau\alpha\sigma\tau\omicron\lambda\acute{\eta}$ in the original is written after the manner of a title in larger letters, with little dashes above and below. It is probably equivalent to $\kappa\alpha\tau\alpha\sigma\tau\rho\phi\acute{\eta}$, as in Schol. on Aristoph. *Paχ* 1204 $\tau\acute{\eta}\nu\ \delta\acute{\epsilon}\ \kappa\alpha\tau\alpha\sigma\tau\omicron\lambda\acute{\eta}\nu\ \tau\omicron\upsilon\ \delta\rho\acute{\alpha}\mu\alpha\tau\omicron\varsigma\ \acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon\nu\ \acute{o}\mu\iota\acute{\alpha}\nu\ \tau\omicron\iota\acute{\varsigma}\ \acute{\Delta}\chi\alpha\rho\nu\acute{\epsilon}\upsilon\sigma\iota$.

100. The first letter may be π .

116. The word before $\alpha\upsilon\tau()$ seems to be some part of either $\acute{\alpha}\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu$ or $\tau\alpha\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu$.

117. $\kappa\upsilon\rho\acute{\iota}$ may be either $\kappa\acute{\upsilon}\rho\iota\epsilon$ or $\kappa\upsilon\rho\acute{\iota}\alpha$ according to the view taken as to whether a change of speaker occurs at this point; cf. introd. It is not quite clear where the words added above l. 118 and in the margin were intended to be inserted. Crusius supposes that $\pi\acute{\alpha}\nu\tau\omega\nu\ \omicron\upsilon\tilde{\nu}\ . . . \sigma\upsilon\nu\tau\epsilon\theta\rho\alpha\mu\mu(\acute{\epsilon}\nu\omega\nu)$ is resumptive of the previous conditional sentences, to which the apodosis is $\kappa\epsilon\nu\acute{o}\varsigma\ . . . \acute{\epsilon}\phi\acute{\alpha}\nu\eta$, the general sense being 'If women had the hard work to do that I have, you would be as little inclined to love as I.' $\sigma[\epsilon]$ after $\acute{\epsilon}\iota\ \delta\acute{\epsilon}$ is quite doubtful; the fibres of the papyrus are displaced.

119. There is barely room for an α at the beginning of the line, and the supposed α of $\alpha\upsilon\chi(\acute{\epsilon}\iota\varsigma)$ is more like \omicron .

120-152. 'So seize him, slaves, and drag him off to his fate; now bring out her also, gagged as she is. I bid you take them away to the two promontories, and bind them to the trees that lie there; then drag them far apart and take care that you keep each out of the other's sight, lest they die happy feasting their eyes upon each other; and when you have slain them, come in to me. I have said; and I will go within. What do you say? The gods have really appeared to you, and you were afraid? . . . Although he has escaped you, they shall not elude the desert guards. Now I wish to propitiate the gods, Spinther. Swear . . . say the sacrificial prayers. Since the gods are about to appear to us auspiciously, sing the praise of the gods in expectation. Knave, won't you do as you are told? What has happened . . .? Go in and see who it is. What does he say . . .? Look, lest the proud one too be within. I bid you remove this woman, and hand her over to the desert guards, and tell them to load her with iron and keep her carefully. Take her, drag her off, away with her! And do you search for him, and having slain him, cast out his body that I may see him dead. Come, Spinther and Malacus, with me. I will now go out and try to see with certainty if he be dead, that I may not again be carried away by strife. Thus will I address him (?). "Ah, see him here! Oh, poor wretch: would you be thus cast out rather than love me? How shall I mourn him as he lies deaf to my voice? . . . All strife is over! Cease . . . I will ease my ravished heart (?)."

130-1. The displacement of the fibres of the papyrus at the ends of these lines much interferes with their decipherment. At the end of l. 131 the letters *κει . οι* are certain, and *ἐκείνοι* seems almost inevitable, though the singular *δ[ιέ]φυγεν* is awkward. It appears, however, from ll. 140 sqq. that only the male slave had escaped. In l. 130 *ἄφ[α]ντ(οι)* would suit the context, though not the traces on the papyrus.

138. *μᾶνη* seems certain and is perhaps for *μαίνει*, but this is not very satisfactory. *τί γέγονε[ν ἐ]κείνη* cannot be read.

139. *ὁ ὑπερήφανος* seems to mean the slave who had scorned his mistress's attractions, and who had evidently succeeded in effecting his escape; cf. l. 143 *ἐκείνου ἀναζητήσαντες*.

147-152. It would at first sight appear from this passage that the slave had actually been caught and put to death, and that the sight of his dead body had filled his mistress with remorse. But the analogy of ll. 181 sqq. suggests that this lament may be only imaginary,—a forecast of what would be appropriate when the occasion came. *μένουσι σῶοι* in l. 187 is also in favour of this explanation.

152. The first word is very uncertain. The doubtful *ρ* is more like *γ*, and *δ[η]* might be read for *ε[κ]*, but *δε[δ]ηγμένας* does not fill up the space. *κ[εκ][λα]σμένας* is also unsatisfactory. At the end of the line *ἀρῶ* hardly seems right.

153-87. 'Spinther, whence that crest-fallen look? Come up to me here, knave, in order that I may strain some wine. Come in, come in, knave; come here! Where are you walking from? Turn in here. Where is the half of your tunic, the half of it, I say? I will pay you in full for everything. This is my resolve, Malacus: to kill them all and sell their property, and then to withdraw somewhere or other. Now I wish to get the old man into my power before he has any idea of this; and I conveniently have a deadly drug which I will mix with some mead and give him to drink. So go to the broad door and call him as though for a reconciliation; let us too go, and communicate the affair of the old man to the parasite. Ho slave! The case is this, parasite.—Who is this? And she? What is the matter with her then? Unveil her that I may see her. I require your help. The case is this, parasite. I have repented and wish to be reconciled to the old man. Go then and see him, and bring him to me,

and I will go in and prepare your dinner.—I commend your speed, Malacus. Have you got the drug mixed and is the dinner ready? What? Malacus! here, take the mead. Unhappy man, I think the parasite is panic-stricken. Unhappy man, he laughs! Go along with him lest anything happen to him.—This has been done as I wished; let us go in and deliberate more securely about the rest. Malacus, everything has gone as I intended, if we also make away with the old man. Parasite, what has happened? Ah, how? Certainly, for I now have them all in my power. Come, parasite! What do you want then? Spinther, give me poison enough. Parasite, I am afraid I shall laugh. You are right. I say—what ought I to say? My father and lord, to whom are you leaving me? I have lost my freedom of speech, my glory, my light of liberty! You were my lord.—Thus let me mourn him (though I speak not truly).—Woe to thee, wretched, hapless, miserable, loveless one! Woe to you, woe to me! For I know who you are. Hateful Spinther, bring the block for this man! Who is this again?—They are still safe, master!

154. The letter before σ in $\delta\omega\lambda\acute{\iota}\sigma\omega$ looks more like η than ι , but $\delta\omega\lambda\acute{\iota}\sigma\omega$ must in any case have been intended.

166. A female character enters at this point, but there is no clue to her identity. $\chi\rho\epsilon\acute{\iota}\alpha\nu\ \sigma\omicron\upsilon\ \acute{\epsilon}\chi\omega$ may be addressed either to her or the parasite.

173. $\pi\alpha\nu\acute{\omicron}\lambda\eta\mu\pi\tau\omicron\varsigma$ in the sense of $\pi\alpha\nu\acute{\iota}\kappa\acute{\omicron}\varsigma$ appears to be a new word. $\pi\alpha\nu\acute{\omicron}\lambda\eta\mu\pi\tau\omicron\varsigma$ might equally well—perhaps better—be read, but is more difficult.

184. $\acute{\alpha}\phi\epsilon\varsigma$ is very doubtful and hardly fills the available space, but the letters at the beginning of this line, being over an erasure, are larger than elsewhere.

185-7. On the interpretation of this passage see introd. p. 44.

414. PHILOSOPHICAL FRAGMENT.

Fr. (a) 14.3 × 11.8 cm.

Several fragments from a work of a philosophical nature, written in a good-sized and well-formed hand which seems to be a rather early specimen of the oval sloping style. In the formation of the letters and general appearance this MS. bears a decided resemblance to 26, and probably falls within the second century rather than the third. Columns iii and iv are on a detached piece of papyrus, but very likely succeed Col. ii immediately. The subject under discussion is poets and the poetic faculty. There is no indication that the treatise was cast in the form of a dialogue.

(a) Col. i.
[. . .] $\alpha\nu\theta\rho\omega\pi\omicron\upsilon\ \omicron\upsilon$
[. . .] $\eta\ \pi\omicron\nu\eta\rho\alpha\nu\ \eta$
[. . .] $\theta\alpha\iota\ \eta\kappa\iota\sigma\tau\alpha\ \delta\ \alpha\nu$

Col. ii.
[κ] $\alpha\lambda\omega\nu\ \kappa\alpha\iota\ \alpha\iota\sigma\chi\rho\omega\nu$
 $\pi\epsilon\rho\iota\ \tau\omega\nu\ \delta\iota\kappa\alpha\iota\omega[\nu$
 $\kappa\alpha[\iota\ \alpha]\delta\iota\kappa\omega\nu\ \pi\epsilon\rho[\iota$

[τι]ς νεος ων τοιου
 5 [τον] τ[ι] επιτηδευ
 [οι] περι δε των ποι
 [ητ]ων ην εχω γνω
 [μη]ν λεξω ηδη γαρ
 [πολ]λων ηκουσα
 10 [ως] εστιν ωφελιμ[ον]
 [το]ις ποιημασιν
 [. . .]ειν α οι προτε
 [ροι κα]τελιπον
 [. . . γα]ρ απ αυτων
 15 [. . . .]αν ειναι
 [.]ιδι . . .

20 των θειων· περι[ι των
 εν Αιδου· πε[ρ]ι γο[
 νη]ς ανθρω[πων
 περ[ι] επ[.]φ[.] . . .
 ματων· εικ[.]
 25 ουν[.] . . σιν[.]
 σθαι α[.]
 περ τ[.]
 ποιη[.]
 [.]δε[.]
 30 π[
 α[

(b) Col. iii.

[π]ροεπι
 τ[ι] περι τ[.]
 των πρι[.]
 35 του ακουσα[ι] και ποι
 ητης μοι δ[οκ]ει α
 πο ποι[ητου α]μει
 νων αν γενεσθαι
 ανηρ δε[.]
 40 ανα ε[.]
 [.] . . [.

Col. iv.

δε[
 τοπ[
 τοις [
 45 μ[
 σεισ[
 βηγ[
 γαρ δ[
 ηι π[
 50 πολλ[
 λεγο[
 ξ ποιει[
 α[
 . ισπ[
 55 και ε[
 τοιατ[
 ο[.]π[.]ο[.]

(c)	(d)	(e)
· . .	· . .	· . .
]σισπα[	]σξ· [	σι[
] χαριεν ι[	]τα· ειναι γα[ρ	μεν[
60 δ]ειξις αστ[	65]σει περια[	λωνε[
]τους ξυν[	]γεις[	(end of column)
]ωνα[· . .	
· . .		
(f)	(g)	
· . .	· . .	
70]ιγα[]·	
]ελια[	]ευ	
]· η[· . .	
· . .		

3-13. 'A young man would not practise such a thing in the least. As for the poets I will state my opinion concerning them. I have often been told that it is useful to be acquainted with the poems which are legacies of the past.'

3. The stop after ηκιστα, which is naturally connected with αν, is misplaced.

11-2. Blass suggests ποιημασιν [εν|τυχ]ειν, but though there is a small lacuna after ποιημασιν l. 11 is already long enough.

52. The meaning of the sign in the margin opposite this line is obscure.

415. ISAEUS?

10.4 × 3.9 cm.

A fragment from a lost speech of an Attic orator, which, if the restorations proposed by Mr. Smyly in ll. 6-8 are correct, is to be identified with the oration of Isaeus against Elpagoras and Demophanes. Not more than about half a dozen letters appear to be missing at the ends of the lines. The handwriting is a small and neat round uncial, which may be attributed to the second century. All three kinds of stops occur (the middle point in ll. 10 and 15) and occasional accents, which may be by the original scribe.

[ι]να ειδητ[ε] ω ανδ[ρες Αθηναι	προτερον τε π[.
οι οτι αναγκαζομ[ενος τον	και εν τη ανακρι[σει . .
αγωνα τουτονι [αγωνι	[α]νθρωπος μετρ[ιος και
[ξ]ομαι. τουτο πρω[τον υ	15 [επ]ιεικης· ει τι ε[.
5 [μ]ας βουλομαι διδ[αξαι	[. .]οι λαβειν δικην [. . . .
[ει] γαρ εβουληθησ[αν Ελπα	[. .]οι βουλονται· σ[.
[γορ]ας ουτοσι και Δη[μοφα	[. .]ν και πιστιν ευ[.
[νης] επι το σωμα [.	[. .]αι[. . .]ιστας κατ[.
, λαθειν ουδέν, α . [.	20 εμω[. .]ειν τοι[.
10 νοι· ως αυτικα π[.	σιν· κ[α]ι αποδιδομε[.
πρου[κα]λεσαμη[ν	[.]ς και ει τι τ[.

6. The traces after εβουληθη would suit any round letter ε, θ, ο, σ or φ. The plural in l. 10 suggests that εβουληθησ[αν should be read, in which case Δη[in l. 7 must be another proper name.

9. The meaning of the semicircular signs placed below the line on either side of λαθειν ουδεν is obscure.

11-3. For the lacunae at the ends of ll. 11 and 13 Blass suggests γὰρ αὐτούς and οἶα ἄν.

416. ROMANCE ?

12 × 9.5 cm.

On the *recto* of this papyrus are parts of two columns of an alphabetical vocabulary, written in sloping third century uncials. The portion preserved deals with words beginning with στ, e.g. στειφος οι ομα[, στρεφει ελατ[, στρωμα εστα[, σ[τ]ειβει αρτι, [στ]ιλθει δευρε[, Στηνια τι αν[. On the *verso* of this is the fragment printed below which seems to come from some romance. This is written in a late third or early fourth century semi-uncial hand, with stops and occasionally other lection signs. Paragraphi apparently occur below ll. 9, 12, and 15, showing that not more than a few letters are lost at the beginnings of the lines; possibly indeed there is nothing missing in front of ll. 4-5. But there is no sign of the termination of the lines to the right, and a connected sense is not attainable. Lines 8 sqq. describe a supernatural appearance of some deity.

.
]πο[. .]εχεωιν[
]νθου εις ημας χ[ρ]ηστος εφ[α]νη [. . .]πο[. .]μ[

-]νευειν· σωματος μεχρι τελους ὕμιν τησδε[
] διαδοχον τον παιδα καταλεγ[ε]ι· και δη[.]οι παρα[
 5·]· παρον εψηφισται γερας [ε]κατον και δεκα τε[
 [[]· σιν]] μηκνομενον ετ[.]ηρι[.]τονα . . . ερ[
 Ασ]κληπιον προσδοκα επισπερχοντα ιτ . . ιν . . τιλ[
]ων εωρα θεον τινα σκοτιαιω προ . . γ . . ε[
] πενθικην και φρικ[ω]δη εχοντα [ο]ψιν [·]· α· [
-
- 10]τρομησας ὦ ειπεν εταιροι τις εσθ' ουτος· [·]· [·]
] πενθαλεος αμα και καταγ· [·]τικος [·]κ[
]· α δεος εισερχεται ειποντων [·] . . . [
-
-]οχρη· αυχηρον δ εμφανι[ω]ν οψ[ι]ν [· . .]· [·]· [·]
]ειναι· καταρρηξαμενος τη[ν] εσθη[τα]· [·]· [·]ι[
-
- 15] προσεδραμεν αυτω· και· ρν· [
-
-] ὦ μοι των αμαρτηθεντων ε[
 τ]ου σωματος αικιζομενου· [· . .]· μ[·]· ν[β][
 ευ]ωχουμενος εν ὦ εδει μεκ· ε· τιν[
]ε[ι]ν τας ἴσας αναδεεγμ[ε]νας ολ[ω][
-
- 20]μαντευτα ημιν η φυσις . . . σκα[·]· [·]· ε[
]τεν ἴμ[·]· [·]εστωτας [· . .]· α επιτο[·]ε[·]· . . δι[
]αφ[· . .]· ωχετο· και αμ ειχε . . . αλλ[
-

15. There is a light and apparently accidental stroke drawn diagonally through αυτω.

19. Or perhaps]εν τας.

21. The diaeresis and rough breathing over ι are somewhat doubtful. The breathing over ω in l. 18 is rather different.

417. ROMANCE ?

14.3 × 9.7 cm. (Fr. a).

Parts of two columns, with some small detached pieces, from a prose treatise of a rather uncertain character. Col. ii, which contains twenty more or less complete lines, is concerned with a woman named Theano whose son was carried off from the Scythians by a certain Hippasus (?). Theano, after being assured

in a dream by 'the goddess' that she would recover her son, went to Oropus with Eunice, apparently a friend. This looks rather like a fragment of some romance; or it might perhaps be the work of a scholiast or mythologer—though the characters are otherwise unknown to fame. The text is in a rather small round uncial hand strongly resembling that of 404, and probably dating from the earlier decades of the third century. The high and middle stops occur.

(a)	Col. i.	Col. ii.
	]κ[.] . [.]κδη] . .
	]μενη καθ εκα	]ιον'
	]γ απο του σ[.	[.]υπ[.] . [.]]ν
	]α' ως δ ουδεν	20 Ευνειακην εποιησατο
5	]νω τους μεν	ην δε αυτη η Θεανω μη
	]	τηρ τ[ο]ν παιδος του Ιστου
	]σ	ον [.]] . [Σ]κυθων ο Ιππα
	]σκα	σ[ο]ς α[ιχ]μαλωτον ειληφει
	]αι	25 αρπαγεντος δε αυτου ου
10	]κη	κ ενεγκουσα την σύμφο
	]εν	ραν ικετις εν[εστ]η [κ]α
	]αιδε	τ' οναρ της θεου' [Χ]ρονον
	]ειν	δ[ι]] . [.]]εγε
	]μος'	30 τρεψαν' τελ[ε]νταιον δε κε
15	]ην	λευει αυτην η θεος απαλ
	]κευ	λαττεσθαι την ει . . . φ
		να[.] ως [δ]η τ[ο]ν πα[ι]δα
		απ[ο]ληψομενη· η δε πε
(b) (Top of a column)	]τριβε[	35 [ριχ]αρης ουσα παραλαβου
	]ησκ . [.]τ[	[σα τ]ην Ευνειακην ηει
	]ροτο ευο[	[.] . . .]ν επ' Α[θη]νας· επι τη[ν]
	]ησυν . [	[Ω]ρωπον και το το[υ] Αμ
45	] . [	[φι]αρεω γε . . . [.]ν . [.] . .
		40 [.] . .] επει εγεν[ετ]ο τ[.]

(c)

· · · · ·
]ρν[
]και . . [
 []
]ωνδ[
 50]υ[
 · · · · ·

(d)

· · · · ·
]σπ[
]δε[
] · [
]υ[
 · · · · ·

23. The traces of the letter before [Σ]κυθων would suit ν or ι, but not α, ο or κ. [τω]ν suits the lacuna better than a preposition, but then a title instead of a proper name is required after [Σ]κυθων; ιππα[ρ]χ[ο]ς, however, cannot be read.

39. The vestiges following ρεω do not suit ιερον very well, but ρεωι ιερ[ον] is a possible reading.

418. SCHOLIA ON HOMER, *Iliad* I.

27.7 × 12 cm.

An imperfect column of a commentary upon Book I of the *Iliad*, written in a large and clear cursive hand at the end of the first or early in the second century. The information provided is principally of a mythological character, and since l. 399 is discussed immediately after l. 264 the papyrus very likely consists of a series of excerpts. There are very close resemblances to Schol. A, which in several passages exhibits an inferior text; and considering the early date of the papyrus it is not unlikely that the commentary in question was one of the sources used in compiling the scholia in A which give mythological details. It shows traces of Didymean influence (cf. l. 24, note), but was probably derived directly or indirectly from Apollodorus (cf. ll. 9-22, note). The lines commented on are for the sake of clearness printed in capitals.

[II letters γυ]ναικας· οθεν αυτους [οι Λα (i. 263)
 [πιθαι καταστα]ντες εις πολεμον εκ του [Πη
 [λιου ορους διω]κουσι εις Μαλαιαν ορος της
 [Πελοποννησο]ν οπου Ηρακλης αυτους διε[
 5 [φθειρεν ην δε Πειριθους παις Διος Δια [
 [γαρ] διατρειβουσα Διϊ μεταβα[[λ]]λον[

- [τι την φύσιν ει]ς ιππον εμιγη και Πειριθου[ν
 [εγεννησεν]
- [ΚΑΙΝΕΑ Τ ΕΞΑΔΙΟ]Ν ΤΕ ΚΑΙ ΑΝΤΙΘΕΟΝ ΠΟΛΥΦΗΜΟΝ 264
- 10 [ο Καινευς Ελατου] μεν παις Λαπιθων δε βασιλε[υς
 [προτερον παρθε]νος ευπρεπης εγενετο· δ[ι] .
 [. μιγεν]τος αυτη Ποσιδωνος αιτησα[με
 [νη μεταβαλειν νε]αν[[ε]]ας ατρωτος γεινεται· γ[εν
 [ναιοτατος δε τ]ων καθ εαυτον υπαρξας τον [
 15 [. της ηγε]μονιας ουκ εβαστασεν εξευ[τε
 [λίσας δε και το]υς θεους παρ ου[δεν εποιη
 [σατο και ποτε πη]ξας ακοντιον εν [μεση τη
 [13 letters] αγορα τουτο θεον π[ροσετα
 [ξε νομιζειν· Ζευ]ς δε αγανακτησα[ς Κενταυ
 20 [ροις πολεμου]τα καιπερ ατρ[ο]το[ν ο]ντα υπο
 [χειριον εποιησε]ν· ελαταις γαρ κα[ι δρυσιν
 [οι Κενταυροι] αυτον ηρισαν εις [γην
 ΟΠΠ[ΟΤΕ ΜΙΝ] Ξ[ΥΝ]ΔΗΧΑΙ ΟΛΥΜΠΙΟΙ Η[ΘΕ]Λ[ΟΝ ΑΛΟΙ 399
 γραφ[ου]σι τινες και Φοιβος Απολλων· φ[ασι γαρ
 25 οτι Διος επικρατεστερον χρωμενου [τη των
 θεων βασιλεια Ποσιδων τε και Ηρα κα[ι Απολ
 λων επεβουλευσαν αυτωι· Θετις δε γνουσα [παρα
 Νηρεως του πατρος ος μαντις ην δηλοι τω[ι Δι
 την επιβουλην και συμμαχον παραδιδωσι τ[ον
 30 Αιγεωνα εκατονχειρον Ποσιδωνος παιδα [
 Ζευς δε Ηραν μεν εδησεν Ποσιδωνι δε κ[αι
 [Απολλω]γι προστασσει θητευσαι Λαομεδον[τι

3. l. Μαλεαν.
 30. l. Αιγαιωνα.

26. σ of βασιλεια corr. from λ.
 32. α of θητευσαι corr. from ι.

28. ο of ος corr. from μ.

1-8. Cf. Schol. A on l. 263 . . . ὑβρίζειν ὄσαι τῶν Ἑλληνίδων παρήσαν γυναικῶν ὄθεν οἱ Λαπίθαι συστάδην μαχεσάμενοι διώκουσιν αὐτοὺς εἰς Μαλέαν ὄρος τῆς Πελοποννήσου. ἡ δέ τινα ἀναστρεφόμενη μεταβαλόντι τὴν φύσιν εἰς ἵππον διεμίγη καὶ τὸν προειρημένον ἐγέννησε Πειρίθουν δε ὠνομάσθη ἀπὸ τοῦ περιθεῖν ἵππῳ ὁμοιωθέντα τὸν Δία ἐν τῷ μίγνυσθαι τῇ μητρὶ αὐτοῦ. The papyrus omits the explanation of Pirithous' name, but is much more explicit regarding his parentage than the scholium, in which ἡ δέ has nothing to refer to, while τινη makes no sense and is probably corrupt for Δι.

9-22. Cf. Schol. A on l. 264 ὁ Καινεὺς Ἐλάτου μὲν ἦν παῖς Λαπιθῶν δὲ βασιλεὺς, πρότερον ἦν παρθένος εὐπρεπῆς, μιγέντος δὲ αὐτῇ Ποσειδῶνος αἰτησαμένη μεταβαλεῖν εἰς ἄνδρα ἢ νεάνις ἄτρωτος γίνεται γενναυότατος τῶν καθ' αὐτὸν ὑπάρξας. καὶ δὴ ποτε πήξας ἀκόντιον ἐν τῷ μεσαιτάτῳ τῆς ἀγορᾶς θεὸν τοῦτο προσέταξεν ἀριθμεῖν. δι' ἣν αἰτίαν ἀγανακτήσας ὁ Ζεὺς τιμωρίαν τῆς ἀσεβείας παρ' αὐτοῦ εἰσεπράξατο. μαχόμενον γὰρ αὐτὸν τοῖς Κενταύροις καὶ ἄτρωτον ὄντα ὑποχείριον ἐποίησε· βαλόντες γὰρ αὐτὸν οἱ προειρημένοι δρυσὶ τε καὶ ἐλάταις ἤρρισαν εἰς γῆν. This is almost identical with the papyrus, but is more compressed in some parts and more expanded in others. As before, the papyrus exhibits the better text, (1) by avoiding the repetition of ἦν in the first sentence, (2) by having νεανίας in place of ἢ νεάνις which is detrimental to both sense and construction, and in the light of the papyrus should be corrected to νεανίας. Blass suggests δ[ια] | δε το καλλος for the lacuna in ll. 11-2, and τον [με]γαν ογκον for that in ll. 14-5.

In the epitome of Apollodorus I. 22 (ed. Wagner, p. 181) the story of Caeneus is related more briefly: ὅτι Καινεὺς πρότερον ἦν γυνή, συνελθόντος δὲ αὐτῇ Ποσειδῶνος ἠτήσατο ἀνήρ γενέσθαι ἄτρωτος· διὸ καὶ ἐν τῇ πρὸς Κενταύρους μάχῃ τραυμάτων καταφρονῶν πολλοὺς τῶν Κενταύρων ἀπόλεσεν, οἱ δὲ λοιποὶ περιστάντες αὐτῷ ἐλάταις τύπτοντες ἔχωσαν εἰς γῆν. The version of the papyrus may well represent another epitomizing of Apollodorus.

24. It is remarkable that the variant Φοῖβος Ἀπόλλων in place of Παλλὰς Ἀθήνη occurs in l. 400 not in l. 399, and that the story of the conspiracy of Hera, Posidon, and Apollo against Zeus follows as a kind of justification for the variation. As Apollo played an important part in the legend, this order is really more logical than that found in Schol. A, which first gives the story of the plot in connexion with l. 399 and then discusses the variant Φοῖβος Ἀπόλλων, which is ascribed to Zenodotus but rejected as inappropriate. The account in Schol. A is as follows:—Ζεὺς παραλαβὼν τὴν ἐν οὐρανῷ διοίκησιν περισσῶς τῇ παρρησίᾳ ἐχρήτη πολλά αὐθάδη διαπρασσόμενος. Ποσειδῶν δὲ καὶ Ἥρα καὶ Ἀπόλλων καὶ Ἀθηνᾶ ἐβούλοντο αὐτὸν δῆσαντες ὑποτάξαι. Θέτις δὲ ἀκούσασα παρὰ τοῦ πατρὸς Νηρέως (ἦν γὰρ μάντις) τὴν Διὸς ἐπιβουλήν ἔσπευσε πρὸς αὐτὸν ἐπαγομένη Αἰγαίωνα φόβητρον τῶν ἐπιβουλευόντων θεῶν· ἦν δὲ θαλάσσιος δαίμων οὗτος καὶ τὸν πατέρα Ποσειδῶνα κατεβράβευεν. ἀκούσας δὲ ὁ Ζεὺς Θέτιδος τὴν μὲν Ἥραν ἐν τοῖς καθ' αὐτοῦ δεσμοῖς ἐκρέμασε, Ποσειδῶνι δὲ καὶ Ἀπόλλωνι τὴν παρὰ Λαομέδοντι θητεῖαν ἐψηφίσαστο τῇ δὲ Θέτιδι τὴν Ἀχιλλέως τιμὴν εἰς τὰ μετὰ ταῦτα ἐταμιεύσαστο. ἱστορεῖ Δίδυμος. The parallelism between this and the papyrus is marked, though the papyrus is somewhat shorter and varies the phraseology. The mention of Athena in the scholium, but not in the papyrus, is due to the slightly different point of view from which the legend is brought forward. If the scholium gives the actual words of Didymus, the papyrus would seem to be a secondary commentary based upon his notes; but on the other hand the papyrus may express Didymus' language more exactly, and the scholium be an expansion.

419. EURIPIDES, *Archelaus*.

9.2 × 4.6 cm.

A narrow strip containing parts of sixteen lines from the *Archelaus* of Euripides, written in round rather irregular uncials of medium size, which are of the second or third century. The identification of the fragment, which we owe to Blass, rests upon the coincidence of what remains of ll. 8-9 with a quota-

tion from the *Archelaus* in Stobaeus, *Flor.* 7. 5 (Fr. 275, Nauck). Lines 1-12 are trochaic tetrameters, which are succeeded at l. 13 by a χορικόν. Several corrections have been made in the text, perhaps by the original hand, to which also the stops and occasional accents, &c., may be due.

] <td>]ov [[ω]]σ[</td>]ov [[ω]]σ[
	]ρονημα[	]εστω το λοιπον [
	]κτεινοντ' άχ[ρηστον ?	α]νδρα χρη δια των [
	? αν]αρωσ εμελλε π[	]ν αμεραν·
5	]ηθεις παρωτε[	15]ει γαρ αι τυχα[ι
	]β αναξ καθιζε π[	]ι τον θρε[[ο]]ι
	]τω παι προβαλλ[ε	
	εν δε σοι μο]νον προφωνω̄ [μη πι δουλειαν ποτε	
	ζων εκων] ελθης παρον σο[ι κατανειν ελευθερωσ	
10	]των εσωθε[[ν]] κᾱ[

420. ARGUMENT OF EURIPIDES' *Electra*.

15.7 × 9.2 cm.

PLATE VI.

A fragment of a brief account of the recognition of Orestes by Electra through the intermediary of an old man, and almost certainly part of a hitherto unknown *ύπόθεσις* of Euripides' *Electra*, covering ll. 341-584. The *verso* has been used for writing an account in a cursive hand of the late third century. The writing on the *recto*, which is of a common type (cf. Plate VI), probably dates from about the middle of the same century.

... [. . .] . . τους ανδρας εισαγειν	[τον Ορεστη]ν ο δ ουκ εμελ[λεν
μ . [. . .]ων πενιχρων μεν αλλ α[λ	[. α]λλ ωμολογησεν α[. . . .
λοτριων ξενιων μεθεξοντας [αυ	15 [12 letters]υς αρ[.]ωνα[. . . .
τος δε τ[α] προσφορα τη σπουδη κο	[15 ,,] . σ . το[. . . .

5	μιων απηληθεν πυθομενος δε τ[ο ε	[	16 letters	]ιμα[. . .
	ργ[ο]ν ο πρεσβυτης ο τον Ορεστη[ν	[	17	]οντ[. . .
	[. .] . . θρεψας ηλθεν Ηλεκ[τ]ρα	[	17	]υμα[. . .
	ξεν[ια] φερων α τοις κατ αγρον μι	20 [	18	]εις δυ[. . .
	σ[θιο]ι[s] η χωρα προικα δωρεται θε	[	17	]ιν τουτ[. .
10	ασαμενος δε τον Ορεστην και χρο	[	18	]γεινεται
	[ος σημα]ντηρας ανενεγκας			
	διεσα[φει π]ρος την Ηλεκ[τραν			

1-14. '(Auturgus wished) to introduce the heroes to his house to partake of a poor but . . . hospitality, and himself went off to fetch offerings suitable for his zeal. The old man who had brought up Orestes hearing of the matter came bringing for Electra such gifts as the country freely presents to rustic hirelings, and seeing Orestes and declaring the marks on his skin revealed him to Electra. He made no delay . . . but confessed . . .'

2-3. α[λ]λοτριων: no other reading seems possible, for not more than one or two letters are lost in the lacuna, but αλλοτριων is not satisfactory as the antithesis to πεινχρων. The reference is apparently to *El.* 362-3 και γαρ ει πείης εφυν, οὔτοι τό γ' ἦθος δυσγενές παρέξομαι: cf. *ibid.* 420-32.

4. In *El.* 408-31 Auturgus is sent by Electra to fetch the πρεσβύτης, and directs Electra to attend to the strangers. But this discrepancy can hardly outweigh the marked agreement in other respects between the papyrus and Euripides' drama.

11. σημα]ντηρας: χαρακτήρ is the word used by Euripides, *El.* 572.

421-434. POETICAL FRAGMENTS.

We here group together a number of miscellaneous fragments in verse, which do not seem to be extant and which are too small to be of much value. Of these four (421-3 and 434) are in hexameters, three (424-6) are lyrical, seven (427-33) are in iambics, chiefly comic.

421 consists of the ends of nineteen hexameter lines written in a second century uncial hand with occasional breathings, accents, stops, and marks of quantity. The subject of the fragment is the parentage of Bellerophon and the gift of Pegasus (who is not mentioned by Homer). There are no indications that the poem was a late epic, and several phrases suggest Hesiod as the author.

422 contains parts of eleven much mutilated hexameter lines, written in

rather large and well-formed uncials of the square sloping type, and dating probably from the third century. A battle scene is apparently being described; Heracles is mentioned in l. 9 and part of another name occurs in l. 4. The vocabulary suggests that the fragment comes from some Alexandrian epic.

423 is a strip from the bottom of a column, containing on the *verso* parts of thirteen hexameters in a large and rather rough uncial hand apparently of the third century. The *recto* of the papyrus is blank. The high stop occurs several times and marks of elision and accents were used. The subject of the fragment is obscure; a reference to the Nile is noticeable in l. 13, while Hermes is mentioned in l. 4.

424 contains a fragment of three stanzas in Sapphic metre, probably by Sappho herself, written in a heavy uncial hand of the third century resembling that of the Oxyrhynchus Sappho fragment already published (7). Accents and stops are found, the high point in ll. 6 and 10, the middle point in l. 5 (?). The form ἀτέρας (= ἐτέρας) in l. 9 is of some interest, since the *a* was hitherto doubtful for the Lesbian dialect; cf. Meister, *Greich. Dial.* p. 41.

425 is a short extract from some lyric poem copied out as a school exercise. This is indicated partly by the character of the handwriting, which is a large irregular uncial, partly by the fact that the papyrus is complete in itself; and the inferior spelling points to the same conclusion. Below the last line are a series of dashes. The excerpt is of the nature of an invocation such as might have come at the beginning of the poem, which does not appear from this specimen to have been of a very high-class quality. The metrical scheme is $\underline{\underline{u}} - \underline{\underline{u}} - \underline{u} \underline{u} -$. The date of the MS. is second or third century.

A more valuable fragment is 426, a long narrow strip containing parts of thirty-two lines from a lyric poem in dactylo-epitritic metre and Pindaric style, which is not improbably to be attributed to Pindar himself. Unfortunately the piece is so mutilated that little can be done in the way of restoration, though a few lines in the middle which concern Melampus are intelligible. The text is written on the *verso* of the papyrus in a rather uncultivated uncial hand which may be assigned to the third century; on the *recto* is part of a cursive document dating from the latter half of the century preceding.

427 is also a fragment of some importance. It consists of the latter parts of the three closing lines of a play, below which is the title]ανους []πογονία. There can be little question that Blass is right in reading this [Ἀντιφ]άνους [Ἀνθρω]πογονία, and that the papyrus furnishes another example of the dangers of rejecting definite ancient evidence on *a priori* considerations. A Θεογονία of Antiphanes is mentioned by Irenaeus (ii. 14), who gives a lengthy excerpt from it; this, however, was rejected by Meineke (i. pp. 3:8 sqq.), who maintained that it was derived from

the *Birds* of Aristophanes, and Kock accordingly omits the extract given by Irenaeus from his collection of the *Comicorum Fragmenta*. But it can hardly be doubted after the actual occurrence of the title Ἀντιφάνους Ἀνθρωπογονία that the testimony of Irenaeus concerning the Θεογονία of the same writer is perfectly trustworthy; though whether they were two distinct works, or one work known by two names, remains uncertain. The text is written on the *verso* of the papyrus in a square or oval sloping uncial hand (cf. 420) of the third century; on the *recto* are parts of three lines in second century cursive.

428 contains the ends of nine iambic lines of a comedy, or possibly a tragedy, written in a small semi-uncial hand, which is more likely to belong to the second century than to the third. A short diagonal dash at the top of the line is used as a mark of punctuation.

429 is another comic fragment, containing the beginnings of fourteen iambic lines written in a large and handsome uncial of the square sloping type characteristic of the third century; cf. 420. On the *verso* is part of a document in cursive dating from the end of the century. A paragraphus below l. 9 marks a change of speaker. In ll. 10-2 a marriage is being arranged, which may indicate that the conclusion of the play was not far off. A very deep margin at the top of the column is noticeable.

430 consists of parts of eight lines in comic iambs from the top of a column, written on the *verso* of a second or early third century account. Marks of elision and high stops occur, but no breathings or accents. The writing on the *verso* is probably but little later than that on the *recto*.

431 consists of parts of twelve lines of a dialogue in comic iambs, written in an uncial hand resembling the square sloping type, but more probably second century than third. Changes of speaker are indicated by paragraphi and, when in the middle of a line, by blank spaces.

432 contains the beginnings of seventeen lines apparently from a comedy, written in a small uncial hand upon the *verso* of a second or early third century account. A correction in l. 15 and marginal notes opposite ll. 2 and 8 have been added in a more cursive hand, but probably by the original scribe. Changes of speaker are indicated by paragraphi and, when in the middle of a line, by double dots (cf. 409). The marginal notes seem from their position to refer to the speakers, but the names (Ῥητορικ(ός) or ῤητορικ(ός) and Ἀρίφ(ρων) or Ἀριφ(ρόδης)) are curious. The writing on the *verso* may be assigned to the third century. Between ll. 13 and 14 is a blank space sufficient for two lines.

433 contains the ends and beginnings of iambic lines from the upper parts of two columns. The MS. seems to have been of a magical character, giving directions for a series of spells or incantations, the objects of which are indicated

by short marginal notes; cf. ll. 22, 28, and 33. The hand is a small semi-uncial which may be of the end of the second or more probably of the first half of the third century.

434 is apparently a fragment from a hexameter poem, perhaps a *θρήνος* or *ἐπιτάφιος*. Groups of a few lines (usually four) are separated by a shorter line, which may have contained a refrain. Parts of two columns remain, written in rather large coarse uncials, probably of the third century. On the *verso* is some more writing in a similar but more cursive hand.

421.

7.8 × 4.7 cm.

			] νεφεληγερετα Ζευ[ς
	]ποσε[		κ]αρηατι μη ποτ οπασ[σαι?
	]λ ὄν γ[		]ντου Σισυφίδαο
	Παν]δειονίδαο		εν] αγκοίνησι μιγεί[σα?
	]άξατο Παλλας Αθη[νη	15	] αμυμονα Βελλ[εροφοντην
5	]τε γαρ ἴσα θεοισι		]κτημι επ απείρονα π[οντον
	ει]ματος αργυφειο		πα]τηρ πορε Πηγασο[ν ιππον
	]δ' απο είδος άητο		]μιν επτε[το?
	]ης πειρήσατο βουλα[ις		]ηταιαλ[
	Διο]ς νοον αιγιοχοιο		
10	]ήμενος ἦλθε γυνα[ικ		

3. Blass suggests *Εὐρυνόμη Νίσου θυγάτηρ* at the beginning of the line, comparing Hyginus, *Fab.* 157, where Eurynome (called by Apollodorus I. 85 Eurymeda) is said to have been the mother of Bellerophon. Lines 4-15 refer to the wooing of her by Glaucus son of Sisyphus and father of Bellerophon.

6. Cf. Hesiod, *Theog.* 574 ἀργυφέη ἐσθήτι.

7. Cf. Hesiod, *Scut.* 7-8 τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ' ἀπὸ κυναεάων τοῖον ἄθ' οἶόν τε πολυχρύσου Ἀφροδίτης.

12. Probably *ανενευε κ]αρηατι*: cf. *Il.* x. 205.

17. *πα]τηρ*: i. e. Posidon, who gave him Pegasus. For the different stories concerning Bellerophon's parentage cf. Schol. Pind. *Ol.* xiii. 98 τῶ μὲν λόγῳ ὁ Βελλεροφόντης Γλαύκου ἐστὶ, τῇ δ' ἀληθείᾳ Ποσειδῶνος.

422.

12.8 × 17 cm.

]αμωι τετανυστο παρηγο[ος . . .]στωι
] . . . κατ[ο]ιο τοκ[.]ιτελι . [.]υκ[.]δ[.] . .]ντο
]γιοφιν μαλα περ χατ[εο]ντες αρ[ωγ]ης

]ειδαο δαιφρονα τη[. . .] . γα
 5 θα]νατοιο κατελλαβεν αλλιτος αισα [
] μεν ετι ζων [α]περυκανε χαρμ[ην
] . κ . . αλχ[. . .] . α[.] κατθετο μυθο[
]πρ[.]λλεμεν υια
] ισ[.]ι Ηρακληα
 10 αδ]δηκοτ αν ημᾱτα μηκ[ει
] . οτι δ[[ε]]ινησαντ[.]

1. Mr. T. W. Allen suggests that the line may be completed *παρ ποτ]αμοι . . . αγχ Ογχη]σται*. The second supplement is too long for the lacuna, but the repetition of the letters γχ might have caused an omission in the papyrus.

5. Cf. *Il.* xxiv. 428 *έν θανάτοιό περ αίση*. αλλιτος is for αλιστος like πολύλλιτος for πολύλλιστος in Callim. *Ap.* 80, *Del.* 316, &c.

423.

9.8 × 6.6 cm.

]οσευμενε[. . .] . [
]μυθων ρητης κα[
]ε γαρ αθανατοι· [
]δ' Ερμειας μα[
 5]ν ηπιοδωρον ομ[
] πτωχον εχοντ[
]ον· ομοφροσυν[
] και αυτος έγωγε [
]τεροις τον αιιδον
 10]λος αμμι· αμ ηλυθ[
]αιρων ανεβησ χ[
]σηλυθετον· αμφω ε[
]π]λημ(μ)υρων Νιλος διε[

3. What we have supposed to be a stop might perhaps be the top of the cross-bar of a τ.

424.

6 × 3.1 cm.

]αισεπ[
] . αι[
]κου[
]αι
]ν ατέραις με[
 10]η φρενας· εύ[
]α τοις μακα[
]

5] . αζέ· []α[
]χίς· συνημ[.
] . ης κακοτατο[s
]μεν

425.

11.4 × 9.5 cm.

[ν]αυται βυθοκνα ^μ	τα πλεοντες υδατη
[τ]οδρομοι αλιων Τρι	την συνκρισιν ειπα
τωνες υδατων	τε φιλοι πελαγους
και Νιλωτε γλυκυ	και Νειλου γονι
5 δρομοι τα γελων	10 μου

'Ye sailors who skim the waves' depths, Tritons of the briny waters, and Nilots who sail in happy course upon the laughing waters, tell us, friends, of the formation(?) of the sea and of the fruitful Nile.'

4. Νιλωτε is for Νειλώται. The second υ of γλυκυ is corrected from κ.
 6. l. ὕδατα.

426.

24.3 × 5 cm.

	]τα πυθω[	]χως τιμασ Απολλων
	]σιτελειπ[	]ς ἰν αγλαϊαι
	κ]ελευσεν Φοιβος [	]ευσ[ι?] και μολπαι λιγ[ειαι
	] πολεμειναιετον υ[	20]ονες ω ανα τοι[
5	] εκ ναου τε και παρ[	]τι συ δ' ολ[βον?
	]ι δ ενι χωρα	]ιδιοισιν [
	] . κισεν ταν(υ)φυλλον [	]θνατ[
	]ριψας ελαιας	]ανορα[
	] φασιν εις	25]σσωνα[
10	]λετ' εν δε χρον[ωι	] επιβο[
	]ες εξ αλικων τεμ[	]σθαι βο[
	]ς εξ Αργευσ Μελαμ[πους	]λων τε[
	α]ρ ομαθαονιδας	] . τενεο[
	]μον τε Πυθαει κτισε[	30]κωμω[

15] τεμενος ζαθεον] δε τοισ[
]ας απο ριζας το δε χρ[]οιπελ[

12. ε of *argyus* corr. from α. 13. α of *μαθ* corr. from ο.

10. εν δε χρον[ωι : cf. Pindar, *Pyth.* iv. 291, &c.

13. αμαθαονιδας is for 'Αμυθαονίδας, the patronymic of Melampus; cf. Pindar Fr. 179
 ὑφαίνω δ' Ἀμυθαονίδαισιν ποικίλον ἄνδημα.

14-7. Blass restores these lines βω]μόν τε Πυθαεὶ κτίσε[ν | καὶ] τέμενος ζάθεον | [κείν]ας ἀπὸ
 ρίζας· τὸ δὲ χρ[υσοκόμας | ἐξό]χως τίμασ' Ἀπόλλων, comparing Pind. *Nem.* vi. 35 ἀπὸ ταύτας αἶμα
 πάτρας and *Ol.* ix. 69 ἐξόχως τίμασεν. For ρίζα in the sense of *stirps* cf. *Ol.* ii. 50 ὄθεν
 σπέρματος ἔχοντα ρίζαν.

18. αγλαιαι may perhaps contain a reference to Aglaea who was the wife of Amythaon
 according to Diod. Sic. 4. 69.

427.

9.9 × 6.7 cm.

] ανδρες οι γεγενημενοι
] παντες ευρωστωσ αμα
 τον] βιον διαξετε

Αντιφ]ανοῡς

5 Ανθρω]πογονῑα

1-3. The sense seems to be 'You shall all enjoy prosperity if you applaud my play.'

428.

5.1 × 5 cm.

.
]καθη[.] με]ταφερουσα τους νομους []
]οισιν η [φ]ρασεν]ουσιν ενμενειν
]ος εκλη[θ]ης βαρβαρος]γ ουτος ο θρονος
]τα χρη παντως μαθειν]ρα
 5] . s' η δ εξουσια

429.

15 × 10.4 cm.

εγω δ[.]τ[] εμοι δ επεδ[]
 και τη . [] ινα τας θυρας []
 ουθεις υ[] 10 παιδων επ αρ[]τω γνησιων

εις αρπα[γ	εφ η̄περ ο πατη[ρ
5 λαχης εν[	τα φιλτατ' ω παι χ[
ουκ οιδα δ . [	[α]λλουτο[. . .]ιο[
ως̄ γιτονες συνεδ[	προτερ . [

7. The doubled dots at the top of the line after *ως* are remarkable, for neither a change of speaker or a stop seems at all likely at that point.

10. Cf. 211. 38-9.

11. εφ η̄περ: SC. προικί?

430.	5 × 4.7 cm.	432.	12.8 × 3 cm.
	]ων μεν ανδρες ου[		. . . . .
	] παρ αυτ[.]ν αδικησω[		και των[
	]ηι τι θαττον' ουθ[	5	]ητορικ() ουτοι μ[
	]αρ ευθυσ ουτος αυτ' [		τοιουτ[
5	]ωρσεν αυτον' εκ[		ανδρες [
	]στρεψας παλιν προ[	5	τοιαυτ[
	]των οιχετ' εκ της [		ταδεξι[
	]αισ[		κεκραμ[
	. . . . .		]αριφ() αυτη : μ[
			μετ εμ[
431.	6 × 6.2 cm.	10	καλλι[
	. . . . .		καινοι[
	[15. letters]ι[		καιτοι[
	αξιος επαινεισθαι δρ[		απαντ[
	ου μη διαφυγηις πω[[
	[8 letters] φημι τη μεν[[
5	[8 ,,]μενην οικ[		συ γαρ γι[
	[6 ,, με]ταμελει μοι [		ολισια[
	[8 ,,] . η . γ μεταμ[ελ	15	[[ηδετω[
	[10 ,,]αι συ παι[		απληστ[
	[10 ,,] ειμι [		συ δ ουχ [

10 [10 letters]ς ειμι μ[
 [10 „]ε μ[
 [10 „]μ . [

431. 3. Second ι of διαφυγῆς inserted later.

433.

8.7 × 9 cm.

Col. i.

Col. ii.

	]αλει εν ναω τεχε[. .		[
	γυ]ναιξι τε	20	εαν δ[
	] ποντου θελης		σφραγ[ι
	πρ]οηδικηκοτας		θυμο ⁻ κα παυσα[
5	]ομοιμ[. . .		[4 lines lost.
	3 lines lost.		Ερμην κικλη[σκ
	]αποτρε . [. .		μειση θρον
10	] ιδιον θεον καλω		στυγητον ειναι πα[
	]ειρης τινα		κοπρω πιθηκ[ου .]ρ[
	]αξ τρις δωδεκα	30	σφραγειδα την πλουτι[
	]ροις ανθεσιν		χρισον δε μηχ[.]ρ[.]ρ[
	]μια σπενδων γαλα		ετερω δε νεκρας . [
15	]ων συνωριδα		ειθρ ποιω
	]ν επι ξυλων		εκθρους δε ποιειν [
	]πτην ^η καλων	35	επαν θελης ενκεφα[λον
	]ρος δυσμας ορω		εψει συν[. . .] . συν[
	]ς νυκ[. . . . .		. . . . .

1. This line, which protrudes above the opposite column, is perhaps a marginal note, and there may be nothing lost between ll. 1 and 2. The upper fibres between these two lines have been torn away.

9. Probably ἀποτρέπειν in some form.

22. The stroke above the marginal note is really over the κα rather than the ο, but this gives no word. If θυμον is right the word beginning κα was completed in the next line (κα[[ταπανων?]); cf. the other two marginal notes.

29. μεισηθρον: cf. Lucian, *Dial. Meretr.* 4. 5 ἔτι δὲ καὶ τοῦτό με σφόδρα κατὰ τῆς Φοιβίδος

τὸ μίσθηρον ἐδιδάξατο, τηρήσασαν τὸ ἴχνος ἐπὶ ἀπολίποι ἀμαυρώσασαν ἐπιβῆναι μὲν τῷ ἀριστερῷ ἐκείνης τὸν ἐμὸν δεξιόν, τῷ δεξιῷ δὲ τὸν ἀριστερόν ἔμπαλι, καὶ λέγειν, Ἐπιβέβηκά σοι καὶ ὑπεράνω εἰμί.

33. 1. εχθρ(ous) and εχθρους.

34-5. Cf. Antiphanes Fr. 273 οὐδ' ἦψεν κρέα οὐδ' ἐγκέφαλον. εψει = ἔψε, from the form ἐψέω.

434.

12.5 × 8.6 cm.

	Col. .		
	. . . . .		ουσῶν ενκ[
	]νον	15	νυμφων ε . [
	]ισμεν		ωλετο μη[
	]τινην		• [
	]τριβον		[. . . .] . ερπι . [
5	] . τῆ		[. . . .] νουαντ[
	] .	20	[. . . .] εκτονειλ[
	. . . . .		[. . . .] οτυπον λ[
			υ[
	Col. ii.		[. . . .] οπιναιχ[
	. . . . .		[. . . .] νουσπεσ . [
		25	[. . . .] ηλατο[
	του δι[. . . .]σ . [		[. . . .] υσανο[
	χλωρα[. . .]ρ[		[. . . .] . [ . . ]επρ[
10	ουκετι [.]ηλυ[[. . . .] . [
	ωλετο χων . [		. . . . .
	η[
	νυμφοφορον [

28. There may have been a blank at the beginning of this line.

435-444. PROSE FRAGMENTS.

Under these numbers are included a variety of small prose fragments which we have not succeeded in identifying. Two (435-6) are historical, three (437-9) of a philosophical character, the remainder, with the possible exceptions of 441 and 444, are oratorical.

435 contains parts of two columns written in an informal uncial hand

probably towards the close of the second or in the first half of the third century. The Corcyraeans are mentioned in connexion with some one whose name began with *Δημο*, and who persuaded them to provide a talent (of silver); and there seems to have been some question of a marriage.

436 is a third century fragment from the bottom of a column, written in square sloping uncials (cf. 420 and 447) of good size. The general sense of ll. 5-10 is fairly clear, and the passage is evidently part of a description of some distinguished general, which might come either from a biographical monograph or from a more comprehensive historical work.

437 comprises parts of fifteen lines from the bottom of a column, the subject of which seems to be the practice of surgery, though it is not clear whether the fragment belongs to some professedly medical treatise or to a philosophical work of a more general character. The hand is a medium-sized sloping uncial probably dating from the third century.

438 consists of parts of twenty-three lines written upon the *verso* of a second century account in a semi-uncial hand, also of the second century. The first line, which is shorter and apparently in a more cursive hand than the rest and has a space below it, is more likely to be a marginal note than the title of the work, which seems to have been of a philosophical character, the author using the first person very frequently.

439 is written on the *verso*, the *recto* having only a diagonal stroke such as is found in accounts. Parts of fourteen lines are preserved, written in rather small third century uncials of the usual type; cf. 420. A breathing and elision mark occur. The fragment comes from a philosophical writer, apparently not Plato.

440. Two fragments which were found together and are apparently in the same hand; but whether they belong to the same MS. is doubtful, for the papyrus of (*b*) is somewhat thicker than that of (*a*), and (*b*) has on the *verso* parts of six lines written in a good-sized uncial hand, while the *verso* of (*a*) is blank. The writing on the *recto* is a third century uncial of a common type (cf. 447). (*a*), which was a carefully punctuated papyrus, is probably a fragment of an orator.

441 contains the ends and beginnings of lines from the upper parts of two consecutive columns, written in a small sloping hand probably of the third century. The use of the second person plural (l. 16) and the occurrence of the name Philip (l. 20) suggest a rhetorical composition; but it might also be inferred from the short line at l. 19 followed by a name in the genitive case that the MS. comprised a collection of *ἀποφθέγματα* or anecdotes.

442. A long strip containing the latter halves of lines from one column and

a few letters from the beginnings of lines of the next. The piece seems to be in the oratorical style, but it is too mutilated for the drift to be caught.

443 is apparently a fragment of a private oration, and contains the beginnings of twenty-four lines written in a round uncial hand of a calligraphic type; it more probably belongs to the second century than to the third. The low and high points occur in ll. 4 and 6 respectively.

444 is a fragment mentioning Philip and the Macedonians, but whether it comes from a public oration or from a historical work is uncertain. The handwriting is a medium-sized uncial of the second century, probably of the early or middle part of it.

435.

12.5 X 10.8 cm.

. . . .]μηι· οι δε Κερκυραιοι ταυ	νωτερα γενο[
τα ακο]υσαντε[s] τον μεν Δημο	ανηκουσας πε[
. . . .]γ· επη[ν]ουν και δι ευθυ	[.]μην[.]παρ[
μιας] ειχον εδοσαν τε το τα	20 [.]οι[
5 λαντ]ον προθυμως και κα	. . . . .
. . . .]ας δ εξ αυτον της παρθε	
νου.]τ· φυλακα τω δ ειναι	
. . . .]οντο . . υ[.]ανια . . αι	
. . . .]θην[.]του γαμου	
10]ελησαν[. . . .]θεν το δε	
. . . .]αδεξα[. . . .]τα αλλα	
15 letters]γε κακαι	
. . . .]σσαν[.]θος	
. . . .]ω δι[.]ε	
15] και θυ[.]κα	
. . . .]ε· σ[
.	

436.

10 X 5.5 cm.

.

]ησι[.]· ρ[

]ιν φ[.]ιππος ο[

]ησειντ[. . . .]πε εισα . [

]ται προσο[. . .]ω υμν[
 5]αι ἰσχυρ[ο]ς και εμπε[δος] ?
] και μεμνημενος ε[
 εν δε ταις [σ]τρατειαις [
]εταις ὑπερειχεν το[
]τας και ο ἵππος αυτου [
 10]το ἵππικον ταγμα ὑπ[
]εν ωστε αμφοτερο[
] . . . [. . .]ησι[
]λαμ[
 σ]τρατ[
 15]λλασ[

4. Apparently not γυμν[.

7-9. Blass suggests [σ]τρατειαις [αυτος τε ταις αρ]εταις υπερειχεν το[υς αλλους παν]τας.

437.

8.7 × 7.1 cm.

.
]ν . [
]ουπλ[
]υντα[
]ν γαρ το[
 5]δειγμα[
] . . [12 letters]ιαστων [
] . λιθ[.] . [. . η]λιθιων τ[
 τ]ετακται εν τωι αυτωι παρα[
]λειν μηδε θανασιμον φει[
 10]ιδιδοναι μηδε αλλο τι π[
]ος της τεχνης κεχωρηκοτ[
]ο αριστοχειρουργος οφει[
] παραμυθητικος ειναι οφει[λει
] . ρ[.] . τρ[.] ειναι γαρ
 15]αι ε[13 letters]χειρουρ[γ

438.

12.7 × 3.5 cm.

	]ου		γ]εινωσκω εκερ[
			]·βουλομενον·[
	]ν παροντ[		]υτα μεν ευκαιρ[
	]υν τε και ευ·[	15	]τερον δειχθησ[εται
	] ενομισα ουν[		]τα·τιθεμαι κρ[
5	]ιν οι τα αρισ[τ]α[		] ταυτα πρωτ[
	φιλο]σοφησαντες την		]νειν μηθεν[
	] φιλοσοφιαν ωσ[		]νεναι κα[
	]οντα επιστασ[	20	]ντω ασ[
	κ]αι ποθεν και τινο[ς		]·νει[
10	]·ιος τον τροπο]ν		]αν·[
	]·μεν γαρ προσ[		]·ε[

14-5. ταυ]τα μεν ευκαιρ[οτερον υσ]τερον?

439.

6.8 × 3.6 cm.

	]η επιθυμια[		]ω αι μεν ανερ[
	]ν μεν και φ[		]ειναι και προσπ[
	]ρη και φιλογ·[	10	]εσμεναι παντω]ν
	ελε]υθερον τον [		]ων εν ειρηνη κα[
5	]σειν πολεμω[		]αδ' αργοι τα του π[
	]δε αθλων και·[		]α·οσας δε ρ[
	] ταυτα ερωτες ε[		]ολογω δει·[

440.

(a) 6.2 × 4.2 cm., (b) 3.1 × 2.6 cm.

	(a)		(b)
	]μικαι[. . .		]·ησαρ[
	]ν ναυμ[. . .		]νημ[
	] Περσης [. . .	15	υπ]ερβολη[

	]και . . . [ . . .	]αιοτητ[
5	]ονων και	] . ωνειτ . [
	]ν· εγω δε του	] . τοσωσεπ[
	]ντων εφη	. . . . .
	]σθαι· μει	
	]τοι τας τω-	
10	]βουλιας· τα	
	] . ατ . ντω-	
] [.	
	

441.

8.8 x 5.7 cm.

	Col. i.		Col. ii.
	]ν	15	ανηρ τοιο[
	]κα		δεσθε ειπε[
	]ει		αγαθος και τ[
	]αι		πολλους ελ[
5	]ην		ασπαρτα [
	]α	20	Φιλιππου [
	]εις		ρωμενην τ[
	]ι		υποχειριον [
	]ιον		τα φαρμα[κ
10	]ιξεν εκ		μενην τ[
	]νταπει	25	ωσ ειδεν σ[
	]υνομενη		και χαριν [
	] .		τα μηδε . [
	]κος		[. . . .]νοσ[

10. ε of]ιξεν corrected from ο or *vice versa*.

19. There is a blank space before the lacuna.

442.

22.6 x 6.3 cm.

	Col. i.		Col. ii.
	]ειδης		πο[
	]ειας μαλ		φ[
	]ριαν του πα	35	κ[
	]ομενος τις		σω[
5	]ος μειζων		τ[
	] οπερ οι πασ		σο[
	] . χαριν μ[. .]		τε[
	]γ' η διαφ[. .]	40	τα[
	]εθα και δ . [.]		τε[
10	]λον η κοι		απ[
	α]δικουμενοι		τω[
	]υμεν εκον		το[
	]ιν αρχεσθαι	45	τιν[
	]μενοι παν		οφ[
15	]αι ποιειν		τω . [
	]τες σου τυγ		φει[
χαν	] προς ημας		εν . [
	]ι φιλους	50	μεν [
	]ου δεσπο		ετοιμ[
20	]λεισθαι	✕	πεπ[
	]αι αρχον		τησ . [
	]αι . ηδ . σ		αλ[
	]υποσου	55	νο[
	]ηστησα		[
25	]ς Ευ[ρ]απης		[
	] . δε φημι .		[
	θ]εοφιλεσ		. ω[
	]ος μογοις	60	πρ . [
	]ς υπαρ		μεν [
30	]αι φιλοι		καλλ[
	]οι ενκω		θαρσ[
	ε]στιν ωσ		μεν [

24-5. Blass suggests πασ]ης της Α[σίας και τη]ς Ευ[ρ]ωπης.

52. The occurrence of an asterisk in a prose work is noteworthy. This sign was used to mark passages which were found elsewhere, but were rightly placed as they stood; cf. 445. 490-2.

443.

14.5 X 4 cm.

ον ειναι [
 ευεργεσι[
 μισθον κ[
 σθαι. οτε ε[
 5 ρησεν εν [τωι δικα
 στηριωι κ[αι μην
 η γε αδελφ[η αυτου
 η ομομητ[ρια και
 ο αδελφ[ος
 10 και νυν [των αναγ
 καιων σ[τερομενοι
 περιερχο[νται και

παρ υμων [και των
 εντυγχανο[ντων
 15 και ελεησο[ντων
 το αναγκα[ιον πο
 ριζομενο[ι και πολ
 λακισ ελθο[ντες ε
 πι τον Κη[φισογε?
 20 νους μυλ[ωνα ουκ
 [απη]λασθη[σαν
 [.]ε[ι[
 [. . .]ξ[. . .]α[
 [.] . [

444.

11.3 X 2.1 cm.

.
] . τ[α[
]ια κατα[
]αιονων [
]πεας κατ[
 5 Μακ]εδονων [
]ουσιν ου[
]κρων τω[
]οις εμβ[α[
] . νοιμ[

10]ονων [
]αιτιν[
] : ησατ[
 τ]ωι Φιλιπ[πωι
]αλαβω[
 15 μι]σθοφορο[
] Μακεδο[ν
 πολ]εμους [
]των[
]μενα[

III. FRAGMENTS OF EXTANT CLASSICAL AUTHORS

445. HOMER, *Iliad* VI.

Height 30.5 cm.

PLATE IV (Fr. a).

OF the numerous Homeric papyri of the Roman period which have been discovered, very few present so many points of interest and importance as the following fragments of the sixth book of the *Iliad*, written in a medium-sized uncial hand with critical marks and occasional marginal notes, and containing parts of ll. 128, 134-7, 148, 173-94, 199, and 445-end. While the critical marks, which include the diple, antisigma, and asterisk, are all due to the first hand, in the marginal notes two or three hands are probably to be distinguished, though owing to the paucity of the material for forming a judgement it is impossible to classify them with certainty. To the first corrector, whom we will call A and who employed a small semi-uncial hand, we should assign the notes on ll. 128, 148, and 449, together with all the superscribed variants. To the second (B), who wrote a small more cursive hand, belongs the note on l. 464; and to a third (C), who wrote a larger cursive, that on l. 478. The figure at the end, giving apparently the number of lines in the book, is cursively written but apparently by the first hand, and it is possible that either A or B (but not C), is also identical with the original scribe. The question is, however, not of great importance, for there is certainly no appreciable difference of time between the writing of the text and the addition of the scholia and interlinear readings. The first century is out of the question as the date of the papyrus, and both text and notes suggest the second century or the beginning of the third. Breathings and accents are occasionally, and elision-marks generally, used, and the punctuation is careful, the high point being employed, except in ll. 477 and 496, where the middle point occurs, indicating a slighter pause.

In its disposition of critical marks the papyrus as a rule accords with the Venetus A, but there are some divergences; cf. notes on ll. 183 and 189. The marginal notes are, however, very scanty compared with Schol. A, though such information as they give is of considerable value, since they are all concerned with various readings. Most of these notes record differences between the papyrus and the κοινή or generally accepted text, which is occasionally mentioned in the extant Homeric scholia, but not in connexion with these particular passages. Besides the readings ascribed to a definite source in the marginal

notes, other variants are inserted between the lines without any indication of their origin. Since they are sometimes rare, sometimes the common readings, it is not probable that they were all derived from any one text.

The papyrus, which is remarkably free from errors and has more affinity with A than with any other extant manuscript, presents in spite of its extremely mutilated condition a number of important readings which are either altogether new (see notes on ll. 487, 494, and 523), or are known to have existed only from scholia (l. 187), or from quotations in other authors (l. 493). Of these, one (*πᾶσι μάλιστα δ' ἐμοί* instead of *πᾶσιν ἐμοὶ δὲ μάλιστα* in l. 493), is distinctly superior to the traditional text, and affords one of the rare instances of an emendation made in the text of Homer by a modern editor being confirmed by a papyrus.

In our commentary upon this papyrus we owe several suggestions to Mr. T. W. Allen, who has also very kindly placed his own collations at our disposal. Our collation is with the text of Ludwich.

(a)	Col. i.	Col. ii.	
		προ[φρονεως μιν τιεν	173
		) > εννημα[ρ ξεινισσε και εννεα	
128	κατ]αβεβηκας η κο(ινη) ουρανου]	αλλ' οτε δη [δεκατη	175
		> και τοτ[ε μιν ερεινε	
		οττι ρα [οι γαμβροιο	
		> αυταρ επ[ει δη σημα	
		[πρωτον μεν ρα Χιμαιραν	
134	Λυκο]υργ[ο]υ	πεφ[νεμεν η δ αρ εην	180
	φοβηθε]ις	> προσ[θε λεων οπιθεν δε δρακων	
	κολπ]ω	δειν[ον αποπνειουσα	
137	ομοκ]ληι·	και τη[ν μεν κατεπεφνε	
		δευτε[ρον αυ Σολυμοισι	
		καρτιστην δη [την γε μαχην	185
		> το τριτον αυ [κατεπεφνεν	
		τωι δ αρ' επερ ^α [χομενωι	
		κρινας [εκ Λυκιης	
		εισε λο[χον τοι δ ου τι παλιν	
		παντα[ς γαρ κατεπεφνεν	190
		αλλ' οτε δη γ[ι]γ[ωσκε θεου	
		αυτου μ[ιν] κατ[ερυκε διδου δ	

148 *ωρη]ι* αι αρχ(αιαι) ο ηκου^σωρη > δωκε δέ οι τιμ[ης βασιληιδος
 > και μέν οι Δυκιο[ι τεμενος ταμον
 4 lines lost
 > [η δ ετεκ αντιθεον Σαρπηδονα 199

(b)

Col. iii.

445 αιει και πρωτοισι μετα Τρωεσσι μαχεσθαι
 αρνυμενος πατρος τε μεγα κλεος ηδ' εμον αυτου
 [ευ γαρ εγω τοδε οιδα κατα φρ]ενα και κατα θυμον.
 [εσσεται ημαρ οτ αν ποτ ολω]λη Ιλιος ἴρη
 [και Πριαμος και λαος ευμελι]ω Πριαμοιο· ^{δο(τικη) μ(ε)τ(α) του τ / γ(ενικη?)}
 εὐμμελιοιο
 450 [αλλ ου μοι Τρων τοσσον μελ]ει αλγος οπισσω
 [ουτ αυτης Εκαβης ουτε Πρια]μοιο ανακτος.
 [ουτε κασιγνητων οι κεν πολεες] τε και εσθλοι
 [εν κοινησι πεσοιεν υπ ανδ]ρασι δ[υσμενεεσσιν
 [οσσον σευ ο]τε κ[εν] τις Αχαιων χαλκ[οχιτωνων
 455 [δα]κρνοεσσαν αγηται ελευθερον η[μαρ απουρας
 [κα]ι κεν εν Αργεῑ ουσα προ[[ς]] άλλης ισ[τον υφαινοις
 [και κεν υδωρ φορ]εοις Μεσσηίδος η [Υπερειης
 [πολλ αεκαζομεν]η· κρατερη δ επικ[εισεται αναγκη
 [και ποτε τις ειπησ]ιν ιδων κατα δακρυ χεουσαν.
 460 [Εκτορος ηδε γυνη] δς αριστευεσκε μαχεσθαι
 [Τρων ιπποδαμω]ν οτε Ἰλιον αμφεμαχοντο.
 [ως ποτε τις ερει σο]ι δ αυ νεον εσσεται αλγος
 [χητει τοιουδ ανδρος αμν]ειν δουλιον ημαρ.
 [αλλα με τεθνηωτα χυτη κατα] γαια καλυπτοι η κ(οινη) τεθνειωτα
 465 [πριν γε τι σης τε βοης σου θ ελκ]ηθμοιο πυθέσθαι.
 [ως ειπων ου παιδος ορεξατ]ο φαιδιμος Εκτωρ.
 [αψ δ ο παις προς κολπον ευζώ]νοιο τιθηνης
 [εκλινη ιαχων πατρος φιλου οψι]ν ατυχθεις
 [ταρβησας χαλκον τε ιδε λοφον ι]ππιοχαιτην
 470 [δεινον απ ακροτατης κορυθος ν]ευοντα νοησας.
 [εκ δ εγελασσε πατηρ τε φιλος κ]αι ποτνια μητηρ[.]
 [αυτικ απο κρατος κορυθ ειλετο φ]αιδιμος Εκτωρ.

- [και την μεν κατεθηκεν επι χθο]νι παμφανοωσαν
 [αυταρ ο γ ον φιλον υιον επει κυσε πηλε τε χερσιν]
 475 [ειπεν επευξαμενος Δι τ αλλοισιν τε θ]εοισιν
 [Ζευ αλλοι τε θεοι δοτε δη και τονδε γενε]σθαι
 [παιδ εμο]ν· ως και εγω περ ^{ενι} αριπρεπέα Τρωεσσιν
 [ωδε βιην αγαθον τε και Ιλιου ι]φ[ι ανα]σ[ει]ν· η κο(ινη) βιη[ν τ]
 [και ποτε τις ειπησι πατρος γ οδ]ε πολλον αμεινων
 480 [εκ πολεμου ανιοντα φεροι δ ε]ναρα βροτοεντα
 [κτεινας δηιον ανδρα χαρει]η δε φρενα μητηρ
 [ως ειπων αλοχοιο φιλης εν] χερσιν εθηκεν
 2 lines lost
 485 [χειρι τε μιν κατερεξεν επος τ εφατ εκ] τ ονομαζε
 [δαιμονιη μη μοι τι λιην ακαχι]ζεο [θυμωι
 [ου γαρ τις μ υπερ αισαν ανηρ Α]ιδι προιαψει
 [μοιραν δ ου τινα φημι πεφυγμε]νον εμμεναι ανδρων
 ου κακον ουδε μεν εσθλον επη[ν τα πρωτα γενηται
 490 ✕ αλλ εις οικον ιουσα τα σ αυτης ερ[γα κομιζε
 ✕ ιστον τ' ηλακατην τε και αμφιπο]λοισι κελευε
 ✕ εργον εποιχεσθαι· πολεμος δ αν[δρεσσι μελησει
 πασι μαλιστα δ εμοι τοι Ιλιωι εγγ[εγαασιν
 [ως αρ]α φ[ωνησ]ας κορυθ' ειλετο ^{φαι[διμος Εκτωρ} χειρι παχειηι
 495 [ι]ππου]ριν· αλοχος δε φιλη οικον [δε βεβηκει
 [εντ]ροπαλιζομενη· θαλερον κατα [δακρυ χεουσα
 αιψα δ επειθ' ικανε δομους εϋ ναι[εταοντας
 [Εκτο]ρο[s
 [α]μφ[ι
 500 [α]ι μ[εν
 2 lines lost
 [ο]υδε [
 504 αλλ ο [γ
 2 lines lost
 507 > [δεσμον

- ειω[θως
 κυδιοω[ν
 510 > ωμ[οις
 2 lines lost
 513 [τε]ν[χεσι
 4 lines lost
 518 > ἡ̇θελ̇ ἦ [
 δηθυν[ων
 520 τον δ απα[μειβομενος
 δαιμόνι [ουκ αν τις
 εργον ατι[μησεις
 αλλ ακεω[ν
 αχυνται ε[ν
 525 προς Τρωω[ν
 αλλ' ιομεν [
 δωιηι επο[υρανιοισι
 κρητηρα σ[τησασθαι
 εκ Τροιης ε[λασαντας
 [φ]κε
 Ἰλι[αδος ζ

128. The marginal note refers to the ancient variant οὐρανόν for the common reading οὐρανοῦ. Schol. A has (reading οὐρανοῦ in the text) οὕτως Ἀρίσταρχος οἶον καταβέβηκας τὸν οὐρανόν. διὸ διὰ τοῦ ᾗ γράφει, κατ' οὐρανόν. The reading of Aristarchus is found in several families of MSS.; whether the text of the papyrus had ουρανον is uncertain.

148. The marginal note presents much difficulty. ὦρη was according to Schol. A the reading of Aristophanes, while the nominative ὦρη is found in nearly all the MSS. and is preferred by Lud. The iota before αι αρχ(αιαι) apparently belongs to the main text (which therefore agreed with Aristophanes), not to the note, and since αι αρχ(αιαι) would most naturally refer to the reading of Aristophanes, we should expect the authority for the other reading ωρη to be given by the intervening word or words. But it is not easy to interpret the meaning of ο ηκουσ. The reading of the first letter is by no means certain, for the ο is larger than the usual omicron of this scribe and might represent a β, and it is moreover placed underneath the χ of αρχ(αιαι), which is above the line. But the following η has been corrected from ο apparently, so that what seems to have happened is that the scribe first wrote αρχ οκουσ and then converted the ο into η, inserting ο in the blank space underneath the χ. The obvious division ἡ κο(ινη) is open to the objection that the ο after κ is not written above the line as in the marginal notes on ll. 128 and 478. Mr. Allen suggests δ ἡ κο(ινη) ὑ(πο)σ(τέλλει), comparing the use of ὑποστολή in Anecd. Bek. II. p. 600 for the 'omission' of iota. The scholium would then mean that the ancient copies read ὦρηι, but the common reading was ὦρη with no iota. This gives very

good sense, but v^{σ} is hardly the kind of abbreviation of $\nu\pi\sigma\tau\epsilon\lambda\lambda\epsilon\iota$ which would be expected on a papyrus of this period, and the construction of δ (sc. the ι of $\omega\rho\eta\iota$) is somewhat difficult. $\eta\kappa\omicron\upsilon\sigma(\)$ as one word, however, suggests nothing but the first aorist of $\acute{\alpha}\kappa\omicron\upsilon\omega$, and though it is noteworthy that in Schol. A on this line $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota$ occurs ($\Delta\rho\iota\sigma\tau\omicron\phi\acute{\alpha}\nu\eta\varsigma$ $\gamma\rho\acute{\alpha}\phi\epsilon\iota$ $\tau\eta\lambda\epsilon\theta\acute{\omega}\nu\tau\alpha$ $\kappa\alpha\iota$ $\acute{\epsilon}\pi\iota$ $\tau\acute{\omega}\nu$ $\phi\acute{\upsilon}\lambda\lambda\omega\nu$ $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota$ $\kappa\alpha\iota$ $\tau\acute{\omicron}$ $\acute{\omega}\rho\eta$ $\mu\epsilon\tau\acute{\alpha}$ $\tau\omicron\upsilon$ $\bar{\iota}$ $\gamma\rho\acute{\alpha}\phi\epsilon\iota$ $\kappa\alpha\tau\acute{\alpha}$ $\delta\omicron\tau\iota\kappa\acute{\eta}\nu$), δ $\eta\kappa\omicron\upsilon\sigma(\epsilon\nu)$ or δ $\eta\kappa\omicron\upsilon\sigma(\alpha\nu)$ here makes no sense, and for δ $\eta\kappa\omicron\upsilon\sigma(\alpha)$, ‘as I heard,’ there is no parallel in scholia of this character.

174. For the dipole before this line cf. Schol. A η $\delta\iota\pi\lambda\eta$, $\acute{\omicron}\tau\iota$ $\acute{\epsilon}\pi\iota\phi\omicron\rho\acute{\omicron}\varsigma$ $\acute{\epsilon}\sigma\tau\iota$ $\pi\rho\acute{\omicron}\varsigma$ $\tau\acute{\omicron}\nu$ $\acute{\epsilon}\nu\eta\acute{\epsilon}\alpha$ $\acute{\alpha}\rho\iota\theta\mu\acute{\omicron}\nu$. The papyrus adds an antisigma as well; cf. the explanation of this sign in a grammarian *ap. Dindorf*, Schol. I. p. xlvii $\tau\acute{\omicron}$ $\delta\acute{\epsilon}$ $\acute{\alpha}\nu\tau\iota\sigma\iota\gamma\mu\alpha$ $\kappa\alpha\iota$ $\acute{\alpha}\iota$ $\delta\acute{\upsilon}\omicron$ $\sigma\tau\iota\gamma\mu\acute{\alpha}\iota$ $\acute{\omicron}\tau\alpha\nu$ $\kappa\alpha\tau\acute{\alpha}$ $\tau\acute{\omicron}$ $\acute{\epsilon}\xi\eta\varsigma$ $\delta\iota\varsigma$ η $\tau\acute{\omicron}$ $\acute{\alpha}\upsilon\tau\acute{\omicron}$ $\nu\acute{\omicron}\eta\mu\alpha$ $\kappa\epsilon\acute{\iota}\mu\epsilon\nu\omicron\nu$.

176. A has the dipole against this line with comments upon $\tau\acute{\omicron}\tau\epsilon$ $\mu\iota\nu$ $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\iota\nu\epsilon$ and $\sigma\eta\mu\alpha$.

178. A has a dipole against this line, but no comment.

181. The dipole before this line, like that before l. 186, has a dot above it and possibly is meant for a $\delta\iota\pi\lambda\eta$ $\pi\epsilon\rho\iota\sigma\tau\iota\gamma\mu\acute{\epsilon}\nu\eta$, which should have a dot below as well. That sign was used to denote the readings or transpositions of Zenodotus, Crates, and Aristarchus. But since A has an ordinary dipole against l. 181 with the remark $\acute{\omicron}\tau\iota$ $\acute{\epsilon}\nu$ $\sigma\acute{\omega}\mu\alpha$ η $\chi\acute{\iota}\mu\alpha\iota\rho\alpha$, and none at all against l. 186, and since no variation of reading among the ancient critics is recorded in connexion with those two lines, it is more probable that the dipole with one dot has the same meaning as the plain dipole, or at any rate means something different from the $\delta\iota\pi\lambda\eta$ $\pi\epsilon\rho\iota\sigma\tau\iota\gamma\mu\acute{\epsilon}\nu\eta$.

183. Here the Ven. A has a dipole with the remark $\acute{\omicron}\tau\iota$ $\omicron\upsilon\delta\acute{\epsilon}\nu$ $\pi\epsilon\rho\iota$ $\tau\eta\varsigma$ $\kappa\alpha\tau\acute{\alpha}$ $\tau\acute{\omicron}\nu$ $\Pi\eta\gamma\alpha\sigma\omicron\nu$ $\iota\sigma\tau\omicron\rho\iota\acute{\alpha}\varsigma$ $\acute{\epsilon}\mu\phi\acute{\alpha}\iota\nu\epsilon\iota$. Possibly the dipole which is found in the papyrus before l. 186, where the Ven. A has none, has been misplaced and should have preceded l. 183. But there are several instances of divergence between the papyrus and A with regard to the dipole; cf. note on l. 189.

187. The reading of the first hand $\epsilon\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\omega$ is ascribed to $\acute{\alpha}\lambda\lambda\omicron\iota$ by Schol. A, but is not found in any MS. The reading of the corrector $\alpha\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\omega$ (ascribed to Aristarchus by Schol. V) occurs in the Lipsiensis and apparently in Mr. Allen's L 20. It is curious that the papyrus seems to ignore $\alpha\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\omega$, the ordinary reading and that ascribed to Aristarchus by Schol. A. It is now clear that the variant $\epsilon\pi\epsilon\rho\chi\omicron\mu\epsilon\nu\omega$ (which is not even mentioned by Ludwich or Monro and Allen) rested on considerable authority.

189. The papyrus has no dipole before this line and l. 191 where they are found in the Ven. A.

194. Cf. Schol. A η $\delta\iota\pi\lambda\eta$ $\acute{\omicron}\tau\iota$ $\pi\alpha\rho\epsilon\tau\upsilon\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}$ $\tau\acute{\omicron}$ $\tau\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$ $\acute{\alpha}\pi\acute{\omicron}$ $\tau\omicron\upsilon$ $\tau\epsilon\mu\acute{\epsilon}\iota\nu$ $\kappa\alpha\iota$ $\acute{\alpha}\phi\omicron\rho\acute{\iota}\sigma\alpha\iota$.

199. For the dipole cf. A, which has a comment on the parentage of Sarpedon.

449. The scholiasts have no note on the reading $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega$ on this line, but cf. Schol. A on B. 461 ($\Delta\sigma\acute{\iota}\omega$ $\acute{\epsilon}\nu$ $\lambda\epsilon\iota\mu\acute{\omega}\nu\iota$) $\acute{\iota}\omega\nu\kappa\eta$ $\gamma\epsilon\nu\iota\kappa\eta$ $\pi\alpha\theta\omicron\upsilon\sigma\alpha$ $\tau\acute{\omicron}$ $\gamma\acute{\alpha}\rho$ $\acute{\upsilon}\gamma\acute{\iota}\epsilon\varsigma$ $\acute{\epsilon}\sigma\tau\iota\nu$ $\Delta\sigma\acute{\iota}\omega$ $\acute{\omega}\varsigma$ $\Delta\tau\rho\epsilon\acute{\iota}\delta\epsilon\omega$. $\delta\iota\acute{\omicron}$ $\chi\omega\rho\acute{\iota}\varsigma$ $\tau\omicron\upsilon$ $\bar{\iota}$, Schol. T *ibid.* . . . $\acute{\epsilon}\nu$ $\gamma\epsilon\nu\iota\kappa\eta$ $\omicron\upsilon\nu$ $\acute{\alpha}\upsilon\tau\acute{\omicron}$ $\acute{\epsilon}\kappa\lambda\eta\pi\tau\acute{\epsilon}\omicron\nu$ $\kappa\alpha\iota$ $\chi\omega\rho\acute{\iota}\varsigma$ $\tau\omicron\upsilon$ $\acute{\iota}\omega\tau\alpha$, $\acute{\omega}\varsigma$ $\tau\acute{\omicron}$ $\acute{\epsilon}\upsilon\mu\epsilon\lambda\iota\omega$ $\Pi\rho\acute{\iota}\acute{\alpha}\mu\omicron\iota\omicron$, $\acute{\omega}\varsigma$ $\eta\rho\omega\delta\iota\alpha\nu\acute{\omicron}\varsigma$ $\acute{\epsilon}\nu$ $\tau\eta$ $\kappa\alpha\theta\acute{\omicron}\lambda\omicron\nu$ $\kappa\alpha\iota$ $\Pi\tau\omicron\lambda\epsilon\mu\acute{\alpha}\iota\omicron\varsigma$ $\acute{\epsilon}\nu$ $\tau\acute{\omicron}$ $\pi\epsilon\rho\iota$ $\sigma\upsilon\nu\alpha\lambda\omicron\iota\phi\eta\varsigma$, and Schol. D *ibid.* $\tau\acute{\omicron}$ $\Delta\sigma\acute{\iota}\omega$ $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ $\gamma\epsilon\nu\iota\kappa\eta\varsigma$ $\pi\tau\acute{\omega}\sigma\epsilon\acute{\omega}\varsigma$ $\acute{\epsilon}\sigma\tau\iota$. $\acute{\omicron}\theta\epsilon\nu$ $\omicron\upsilon\kappa$ $\acute{\epsilon}\chi\epsilon\iota$ $\tau\acute{\omicron}$ $\bar{\iota}$. . . $\acute{\omega}\varsigma$ $\acute{\epsilon}\upsilon\mu\epsilon\lambda\iota\alpha\varsigma$ $\acute{\epsilon}\upsilon\mu\epsilon\lambda\iota\omega$ $\Pi\rho\acute{\iota}\acute{\alpha}\mu\omicron\iota\omicron$. . . $\omicron\upsilon\tau\omega\varsigma$ $\acute{\Omega}\rho\omicron\varsigma$ $\acute{\epsilon}\nu$ $\tau\eta$ $\acute{\omicron}\rho\theta\omicron\gamma\rho\alpha\phi\acute{\iota}\alpha$. The papyrus had $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega$ (genitive) in the text with most MSS. Mr. Allen informs us that besides A, his D, V 16, and P, and probably a few more have $\acute{\epsilon}\upsilon\mu\mu\epsilon\lambda\iota\omega\iota$, and this reading is indicated by the remark $\delta\omicron(\tau\iota\kappa\eta)$ $\mu(\epsilon\tau\acute{\alpha})$ $\tau\omicron\upsilon$ $\bar{\iota}$. The papyrus seems unique in calling $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega\iota$ dative, perhaps from false analogy with $\Delta\sigma\acute{\iota}\omega\iota$ (*v. sup.*), which in spite of the scholiasts is probably to be interpreted as dative.

The dash after $\bar{\iota}$ is apparently a mark of punctuation. Whether $\gamma(\epsilon\nu\iota\kappa\eta)$ (if that be the right expansion of γ in the text) $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega\iota$ means that $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega$ is to be regarded as a genitive, equivalent to $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega\iota$, or that there was a variant $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\omega\iota$, is not made

clear. *ευμελιου*, though it does not scan, is actually found in one MS.; but the first hypothesis is more likely, though *ευμελιου* would be expected.

456. **Αργει εἰδσα* Lud., the MSS. being divided. *πρός* (Lud.) is the reading of all the MSS. except one at Vienna (W) in which *πρός* is corrected to *πρό*, as here.

464. Over *υ* of *καλυπτοι* is a circular mark resembling the sign for a short syllable.

The marginal note here is in a more cursive hand than that employed in the other cases. The vulgate does in fact read *τεθνεῖως*; cf. Schol. A on H. 409, I. 633, P. 161, &c., from which it appears that Aristarchus read *τεθνηώς*. So far *ἄλλοι* has been the only source assigned to the form *τεθνεῖως*, which is read in the majority of the MSS.

475. *θεοισιν: θεοῖσι* Lud.

477. Cf. A, where *ει* is superscribed above *ἀρπυρεῖα*, the reading of other MSS. and Lud.

478. After the lacuna following *βιη* is a spot of ink at the top of the line, which we have considered to represent an elision-mark after *τ*. If this is correct, the note probably refers to the alternative readings *βίην τ' ἀγαθόν* (the best-supported reading, so Lud.) and *βίην ἀγαθόν* (so many MSS.) or *βίην ἀγαθόν τε* (ascribed to *ἄλλοι* by Schol. A). Of these *βίην ἀγαθόν* is that most likely to have stood in the text of the papyrus, since *βίην τ'* is recorded in the margin and the reading *βίην ἀγαθόν τε* ignores the digamma before *Ἰλίον*, whereas in l. 493 the papyrus preserves a digamma which is ignored by the MSS. But it is possible that after *βιη* there was no *τ'* and that the spot of ink represents a stop or is even accidental. Then the marginal note may refer either to *βιην τ* in the text or to *βοην* (or *βοην τ*), a reading found in D, two Vienna MSS., and Mr. Allen's N 4. The fact that the scholia do not mention *βοήν* but comment on the position of *τε* is in favour of the view that the note here referred to a variation concerning *τε*, not *βίην*.

479. *διχ(ως)* over the line refers to the variants *γ' ὅδε* (Aristarchus) and *δ' ὁ γε* (the reading of nearly all MSS.). It is quite uncertain which of the two was found in the text of the papyrus.

485. Above the last two letters of *ονομαζε* are traces of ink which apparently indicate something superscribed. The only variant known is *ονόμαζεν*, and the vestiges do not suggest either *ν* or a horizontal stroke meaning *ν*.

487. The *π* of *προιαψει* has been corrected from *α* (?). The variant *προτιαψει* inserted above the line is not recorded in connexion with the present passage, but in Ω. 110 there was an ancient dispute whether *προιάπτω* or *προτιάπτω* was to be read.

490-2. For the asterisks before these lines cf. Schol. A on 490-3 *τέσσαρσι στίχοις ἐξῆς ἀστερίσκοι παράκεινται ὅτι νῦν μὲν ὀρθῶς κείνται καὶ πρὸ τῶν τῆς μνηστηροφωνίας (φ. 350) ἐν δὲ τῇ ᾧ ῥαψωδίᾳ τῆς Ὀδυσσεΐας (356-9) οὐκέτι*. The papyrus omits the asterisk before l. 493.

493. *πασι μάλιστα δ' εμοι τοι Ἰλίωι*: this reading, which is superior to that of all the MSS. (and Lud.) *πᾶσιν ἐμοὶ δὲ μάλιστα τοὶ Ἰλίῳ* because it preserves the digamma before *Ἰλίῳ*, is found in Epictetus, *Diss.* III. 22, 108, and had been restored in the present passage by Hoffmann and Bekker, comparing *a.* 359, *λ.* 353, and *φ.* 353. For another example of a conjecture in the text of Homer being confirmed by a papyrus see P. Grenf. II. p. 11, where in Ψ. 198 Nauck's conjecture *ᾠκα δὲ Ἰρις* instead of the MSS. reading *ᾠκέα δ' Ἰρις* is found in a third century B. C. papyrus. It is noticeable that there, as here, the papyrus preserves a digamma which had been ignored by the MSS.

εγγ[ε]γαασιν: cf. A, where too *ν* is superscribed. *εγγεγάασιν* Lud.

494. At the end of the line *φαίδιμος Ἔκτωρ* is the reading of all the MSS. and Lud. For the variant *χεῖρι παχείη* cf. Φ. 403, where *Παλλὰς Ἀθήνη* is found in the Ambrosianus and a Vatican MS. (cf. Schol. A *ἐν ἄλλῳ Παλλὰς Ἀθήνη*) in place of the ordinary reading *χερὶ παχείη*. *χερὶ παχείη* would suit just as well as *φαίδιμος Ἔκτωρ* here, for *φωνήσας* could not refer to any one but Hector.

507-9. The papyrus omits the asterisks which are found in A against these lines, but has the diplo against l. 507, as in A.

510. ωμ[οις: in the margin before this line is what looks like the top of a critical mark, of which the rest is lost. A has a diplo against this line.

518. The smooth breathing above the initial η is uncertain, but the vestiges suit that better than a circumflex. There is a diplo before this line in A.

521. The δ and μ of δαιμονι [have possibly been corrected.

523. αλλ ακεω[ν: ἀλλὰ ἐκόν MSS. Cf. β. 111, where Rhianus read ἀέκοντα for ἀκέοντα. This error (ἀέκων for ἀκέων) is not uncommon in MSS. ἀκέων makes good sense here.

527. ο of επο[υρανιοισι is corrected from ι.

529. Below the coronis is a number, apparently referring to the lines in the book. If 525 is correct, Book vi in this papyrus was four lines shorter than in our texts. But in view of the carelessness of scribes in numbering successive hundreds of lines (cf. 223), not much reliance can be placed on the figure here, though cf. 448. 302, note.

446. HOMER, *Iliad XIII.*

18.4 × 4.3 cm.

PLATE VI.

A narrow strip of papyrus containing parts of ll. 58-99 of *Iliad* xiii. The scribe was unusually careless, and the fragment has no critical value; but palaeographically it is interesting, since a portion of a cursive account on the *verso* of the late second or third century supplies an approximate *terminus ad quem* for the date of the literary text on the *recto*. The latter, written in a square and upright uncial hand, may be placed near the end of the second century.

[ωκυπορων ει και μιν Ο]λυμ[πιος αυτος εγειρει
 [η και σκηπανιω γαιηοχος] εν[νοσιγαιος
 60 [αμφοτερω κεκοπως πλησεν μ[ενεος κρατεροιο
 [γνια δ εθηκ]εν ελα]φρα τεωδας [και χειρας υπερθεν
 [αυτος δ ως τ ι]ρ[ηξ ωκ]υπ(τ)ερος ωρτ[ο πετεσθαι
 [ος ρα τ απ αιγ]ιλιπος πετ[ρ]ης πε[ριμηκεος αρθεις
 [ορμηση] ποδιοιο διωκειν ορ[νεον αλλο
 65 [ως απο των] ηξε Ποσειδων [ενοσιχθων
 66 [τοιιν δ εγν]ω προσθεν Οειληος [ταχυς Αιας
 68 [.....] θεων οι Ολυμπον [εχουσι
 [μαντει ειδο]μενος κελεται πα[ρα νηysi μαχεσθαι
 70 [ουδ ο γε Καλχα]ς εστι θεοπροπος οι[ωνιστης

- [ιχνια γαρ] μετοπισθεν ποδων [ηδε κνημαων
 [ρει εγνων] απιοντος αριγνωτ[οι δε θεοι περ
 [και δ εμοι α]υτω θυμος ενι σστ[ηθεσσι φιλοισι
 [μαλλον εφο]ρμαται πολεμιζ[ειν ηδε μαχεσθαι
 75 [μαιμωωσι] δ ενερθε ποδες η [χειρες υπερθε
 [τον δ απα]μειβομενος [π]ρ[οσεφη Τελαμωνιος Διας
 [ουτω νυν κ]αι εμοι περι δουρ[ατι χειρες απατοι
 [μαιμωωσιν] και μοι μενος [ωρορε νερθε δε ποσιν
 [εσσυμαι αμ]φοτεροισι μενοι[νωω δε και οιος
 80 [Εκτορι Πρια]μειδηι αμοτον [μεμαωτι μαχεσθαι
 [ως οι μεν τοι]αυτα προς αλληλ[ους αγορευον
 [χαρμη γηθο]συνη την σφιν [θεος εμβαλε θυμω
 [τοφρα δε το]υς οπισθεν γαιη[οχος ωρσεν Αχαιους
 [οι παρα νηυσ]ιν θοησιν [ανεψυχον φιλον ητορ
 85 [των ρ αμα τ αρ]γαλεω καμ[ατω φιλα γυια λελυντο
 [και σφιν αχος] κατα θυμον [εγιγνετο δερκομενοισι
 [Τρωας τοι μεγ]α τειχος υπεκκ[ατεβησαν ομιλω
 [τους οι γ εισορο]ωντες υπ οφρυσι[ι δακρυα λειβον
 [ου γαρ εφαν] φευξεσθαι υπερ κ[ακον αλλ ενοσιχθων
 90 [ρεια μετεισ]αμενος κρατε[ρ]α[s ωτρυνε φαλαγγας
 [Τευκρον ε]πι πρωτον και [Δηιτον ηλθε κελευων
 [Πηνελεων θ] ηρωα Θοα[ν]τα τε [Δηιπυρον τε
 [Μηριονην] τε και Αντ[ι]λοχο[ν μηστωρας αυτης
 [.]ν . [
 95 [αιδως Αργε]ιο[ι κουροι νεοι υμμιν εγω γε
 [μαρναμενο]ισι [πεποιθα σαωσεμεναι νεας αμας
 [ει δ υμεις πο]λεμ[οιο μεθησετε λευγαλειο
 [νυν δη ειδε]ται [ημαρ υπο Τρωεσσι δαμηναι
 [ω ποποι η μ]ε[γα θαυμα τοδ οφθαλμοισιν ορωμαι

61. *τεωδας* is a mistake for *ποδας*.64. *ποδιοιο* is a graphical error for *πεδιοιο*.66. *εγν]ω προσθεν* has been corrected from *εγν]ωι ποσθεν*, probably by another hand.68. The omission of l. 67 may have been caused by the fact that both it and l. 68 begin with the letters *αι*. But something has also gone wrong with the beginning of

l. 68, for it is impossible to get *Αἰαν ἐπει τις νωι* into the lacuna, which is of the same size as that in the preceding and following lines.

71. *μετοπισθεν*: l. *μετοπισθε*.

73. The doubled *σ* in *σστ[ηθεσσι* is probably a mere accident, since the *iota* is already long by position; the passage is therefore hardly parallel to e. g. P. Brit. Mus. 732 II. xiv.

l. 183 *τριγληνα μμο[ροε]ντα* (*Journ. of Phil.* xxvi. p. 49).

75. *η*: καὶ MSS.

80. *Πρια]μειδη*: l. *Πρια]μιδη*.

82. *γηθο]συνη* is of course another blunder, due to the termination of the preceding word.

83. *οπισθεν*: similar mistakes (for *ῥπιθεν*) occur in DG (*ῥπισθεν*) and Vrat. A (*ῥπισθε*).

84. *νηυσ]ν*: l. *νηυσ]ι*.

87. *υπεκκ[ατεβησαν*: *ὑπερκατέβησαν* MSS. On the other hand in l. 89 the papyrus has *υπερ κ[ακον* (?) in place of the regular *ὑπ' ἐκ κακοῦ*. The variation is no more than a graphical error.

89. *υπερ κ[ακον*: cf. the previous note.

94. No variant is known in this line, which should be *τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα*. It is quite impossible that twelve letters should have stood in the papyrus before]ν; perhaps the scribe confused the two omicrons and wrote *τοὺς οτρυνων*.

447. HOMER, *Iliad* XXIII.

7.3 × 4.2 cm.

PLATE VI.

The following small fragment from the twenty-third Book of the *Iliad*, has, like the preceding papyrus, a palaeographical interest. The text on the *recto*, written in square slightly sloping uncials, represents a common type of literary hand (cf. especially 26); while on the *verso* is part of an account in cursive which is not later than the beginning of the third century, and more probably belongs to the second. It is, therefore, not at all likely that the MS. on the *recto* was written later than the latter part of the second century. A few accents &c. occur, apparently added by the original scribe.

[τειχει υπο] Τρωων [ευηγενεων απολεσθαι
 [αλλο δε τοι ε]ρεω κα[ι εφησομαι αι κε πιθηαι
 [μη εμ]α σων απάν[ευθε τιθημεναι οστε Αχιλλευ
 [αλλ ομο]ν ως ετραφ[η . . . εν υμετεροισι δομοισιν
 85 [εντε με τ]υτθον εον[τα Μενoitιος εξ Οποεντος
 [ηγαγεν] υμετερον [δ ανδροκτασιης υπο λυγρης
 [ημα]τι τῶι οτε παι[δα κατεκτανον Αμφιδαμαντος
 [νη]πιον ουκ εθελ[ων αμφ αστραγαλοισι χολωθεις
 [ενθ]ά με δεξαμε[νος εν δωμασιν ιπποτα Πηλευσ

90 [ετρα]φέ τ' ενδυκεως [και σου θεραποντ ονομηνεν
[ως δε] και [οσ τεα] νωϊν [ομη σορος αμφικαλυπτοι
.

84. ετραφ[η . . . : the papyrus may have read ετραφην περ with ADHS, &c., or ετραφημεν with CEGl and Brit. Mus. Add. MSS. 17210 (6th or 7th cent.); τραφομέν περ La Roche.
88. [νη]πιον: so D Vrat. d; νήπιος (so La R.) or νηπίου other MSS.

448. HOMER, *Odyssey* XXII AND XXIII.

Height of Column 29.6 cm.

The following fragments are from a roll comprising Books xxii and xxiii of Homer's *Odyssey*. Of the twenty-second Book portions of seven consecutive columns remain, covering with some intervals ll. 31-317. Book xxiii is represented only by two small pieces from a couple of columns, nine intermediate columns being wholly lost. The text is on the *verso* of the papyrus, the *recto* having been previously utilized for a prose literary work which has been carefully cleaned off—unfortunately so effectively that the writing is quite illegible. The letters here and there traceable are formal rather heavy upright uncials of good size, probably not earlier than the third century, to which the hand of the *verso* may also be attributed. This is also upright and rather large, but lighter and more ornate. Accents, breathings (usually acute-angled), marks of elision, &c., and high stops have been added with some frequency, mostly by a second hand, which has also introduced some corrections into the text; the marks of elision, however, seem to be mainly due to the original scribe. The system of accentuation is generally similar to that found in 223, the long papyrus of *Iliad* v; in oxytone words, however, all the syllables except the last bear a grave accent (though not in xxii. 184 *επύ γερον*), as in the Bacchylides papyrus, whereas in 223 only the penultimate syllable has the grave accent. As in 223, perispome words followed by enclitics become oxytone. In the case of diphthongs the second vowel is usually accented, while in 223 the reverse is the case, but the writer was not very careful, and it is sometimes a matter of doubt for which letter an accent was intended. A peculiarity is the method of writing the accents, which are as a rule nearly, and sometimes quite, horizontal.

The papyrus shows on the whole a good text, which is of interest on account of some agreements with X (Vindobonensis 133), or U (Monacensis 519 B),

or both, against the rest of the MSS. Our collation is with the edition of Ludwich.

Book xxii.	Col. i.	Col. ii.	
	[ισκεν] εκαστος [	αλ]το δ [επ αυτω	80
	[ανδρ]α κατακτη[ιναι	Ο]δυσσε[υς	
	[ως δ]ή σφιν κ[αι	παρ]α μαζον	
	[τους] δ άρ ύποδ[ρα	χει]ρο[ς	
35	ω κυνες ου μ' [ετ	] τραπε[ξη	
	δημου [απ]ο Τ[ρων	χ]ευεν ε[ραζε	85
	δμωη[σιν] τε γ[υ]ν[αιξι	χθo]να τυπτε μετώπω	
	αυτου δε ζώντο[ς	α]μφ[οτεροι]σιν	
	ουτε θεους δείσαν[τες	οφθαλ]μω[ν] δ' εχυτ' αχλυσ·	
40	[ο]υτέ τιν' ανθρωπων [	κ]υδαλίμοιο	
	[ν]υν ύμιν και π[α]σιν [	ο]ξυ	90
42	[ως] φατο· τους δ α[ρ]α παν[τας	] φ[θη	
44	[Ευρυμαχ]ος δε μιν όϊο[ς	χαλκηρει] δουρι	
45	[ει με]ν δη Οδυσευς Ιθ[ακησιος	ελ]ασσε	
	[ταντ]α μεν αίσιμα ειπ[ας		
	[πολλ]α μεν εν μεγαρ[οισιν		

Col. iii.

[και πισυ]ρας κ[υνεας χαλκηρεας ιπποδασειας
 [β]η δε φ[ε]ρων· μ[αλα δ ωκα φιλον πατερ εισαφικανεν
 [α]υτος δε πρω[τιστα περι χροι δυσετο χαλκον
 ως δ αυτως τ[ω δμωε δυεσθην τευχεα καλα
 115 εσταν δ' αμφ Ο[δυσηα δαιφρονα ποικιλομητην
 [α]υταρ ό γ' οφρα [μεν αυτω αμυνεσθαι εσαν ιοι
 [τ]όφρα μνηστ[ηρων ενα γ αιει ω ενι οικω
 [βα]λλε τιτυσ[κομενος τοι δ αγχιστινοι επιπτον
 [α]υταρ επει λ[[ε]] [ιπον ιοι οιστευοντα ανακτα
 120 [το]ξον μεν π[ρος σταθμον ευσταθεος μεγαροιο

- [ε]κλειν' εστα[μεναι προς ενωπια παμφανοωντα
 [α]υτος δ' αμφ ω[μοισι σακος θε]το τ[ετραθελυμνον
 [κ]ρα̂τι δ επ ι[φθιμω κυνη]ν ευ[τυκτον εθηκεν
 [ι]ππουριν· [δεινον δε λοφος] καθυ[περθεν ενευεν
 125 [ει]λετο δ' ἀ[λκιμα δο]υρ[ε] δυ[ω] κεκ[ορυθμενα χαλκω
 ορσ[οθυ]ρη δε [τις εσ]κ[ε]ν [[ο]]ϋδμήτ[ω ενι τοιχω
 ακ[ρο]τατον δε π[αρ ου]δον ευστα[θεος μεγαροιο
 ην οδος ες λαύρη[ν σα]νίδες δ' ε[χον' εντ]ος ε[ισαι
 την δ Οδυσσευς φρ[αζε]σθαι αν[ωγει δε]ιον ὑφ[ορβον
 130 εσ[[ρ]]ε̄ωτ' αγχοῦ τη[ς μια] δ' [ό]η γε[ινετ]' εφορμη
 τοις δ' Αγελεως μ[ετεειπε]ν ε[πος πά]ντεσσι π[ιφαισ]κων
 ω φιλοι· ουκ αν δη [τις α]ν [ορσοθυρη]ν αναβα[ιη
 [κα]ι έιποι λαοισι βοη δ' ω[κιστα γε]νοιτο
 [τ]ω κε ταχ' ουτος ανηρ νυ[ν υστα]τα τοξασσαιτο
 135 [τον] δ αυτε προσειπε Με[λανθιος αιπολος αιγων
 [ου πω]ς εστ' Αγελαε Διδ̄τρ[εφες αγχι] γαρ αιωως
 [αυλης] καλα θυρετρα και αργ[αλεον στομα] λαυρης
 [και χ ει]ς παντας ερύκοι α[[μ]]ηρ ος τ αλκιμος ειη

Col. iv.

- [αλλ αγεθ υμιν τευχε] ενείκω θωρηχθῆναι
 140 [εκ θαλαμου ενδον γαρ] οιομαι· ουδέ πη αλλη
 [τευχεα κατθεσθην Οδυ]σσευς και φαίδιμος υίος·
 [ως ειπων ανεβαι]νε Μελανθιος· αιπόλος αιγων
 [ες θαλαμους Οδυ]σῆος ανα·ρωγας μεγάροιο
 [ενθεν δωδεκα μ]εν σάκε εξελε τόσσα δε δ[ουρα
 145 [και τοσσας κυνας] χαλκήρεας [ι]πποδ[[ι]]σεί[ας
 [βη δ ιμεναι μαλ]α δ' ὠκα φερω[ν μν]η[στηρσιν] εδωκε
 [και τοτ Οδυ]σσηος λύτο γουνατ[α και φιλον] ητορ
 [ως περιβαλλομε]νους ἰ[δε τευχεα] χερσι τε δουρα

182 [ευθ υπερ ουδον εβα]ινε Μελα[νθιος αιπολος αιγων
[τη ετερη μεν χειρ]ι φερων καλη[ν τρυφαλειαν

Col. v.

[τη δ ετε]ρη [σακο]ς ευρύ γερον πεπ[αλαγμενον αζη
185 [Λαερτε]ω ηρ[ωος ο] κουριζων φορε[εσκε
[δη τοτ]ε γ' [ηδη κει]το· ραφαι δε ελυντ[ο ιμαντων
[τω δ αρ] επ[αιξαν]θ' ελετην έρυσαν [τε μιν εισω
[κουριξ] εν [δαπε]δωι δε χαμαι βαλ[ον αχτυμενον κηρ
[συν δε ποδας χ]ειρας τε δεον θ[υ]μαλ[γει δεσμω
190 [εν μαλ αποστ]ρεψαντ[ε] διαμπ[ερες ως εκελευσε
192 [σειρην δε] πλεκτη[ν εξ] αυτου πειρηναντε
[κιον αν υψ]ηλην [ερυσαν πελασαν τε δοκοισι
[τον δ επικ]ερτ[ο]με[ων προσεφης Ευμαιε συβωτα
195 [νυν μεν δη μ]α[λα [παγχυ Μελανθιε νυκτα φυλαξεις
[ευνη ενι μαλ]ακη [καταλεγμενος ως σε εοικεν

Col. vi.

230 [ση δ' ή]λω βουλήι Πρια[μου πολι]ς ευρυαγ[υια
[π]ως δη νυν ότ[ι]ε σόν γε δομον κα[ι κτήμα]θ ικανεις
άντα μνηστηρων [[α]]λοφ[υρειαι αλκιμο]ς ειναι
αλλ' αγε δευρο πεπον π[αρ εμ ιστα]σο και ιδε εργον
όφρ' ιδης όδός τοι εν ανδρασι δυσ[μενέεσ]σι
235 Μεντω[ρ] Αλκιμίδης ευεργεσιαι αποτει[νε]ιν·
η ρα· και ο[ύ] πω παγχυ διδου ετεραλκία [νι]κην
αλλ έτ' άρα σθ[ενεός]ς τε και [α]λκης [π]ειρ[ητιζε]ν
ήμεν Οδυσ[σηος] ηδ' υιου [κ]υδαλίμο[ιο
αυτη δ' αιθαλ[οεντο]ς [α]να μεγάροιο [μελ]α[θρον
240 [εξετ αν]αίξα[σα χελ]ιδου[ι εικ]ελη ά[ντ]η[ν
[μνηστ]ηρα[ς δ] ωτρυ[νε Δα]μα[στοριδ]ης Δ[γε]λαος
Ευρνομος τε και Αμφιμε[δ]ων [[Μ]]ημοπτόλεμος τε
H

- Πεισανδρος τε Πολυκτορι[δη]ς Πολυβος τε δ[αί]φρων·
 οι γαρ μνηστηρων α[ρ]ετη εσαν έξοχ' άριστ[ο]ι
 245 οσσοι ετ' εζων [[τε]] ^{περι τε} ψυχων εμαχοντο·
 τους δ' ηδη εδαμασσε [β]ιός και ταρφέες ειои
 τοις δ Αγελεως μετεειπεν· έπος παντέσσι π[ι]φαύσ]κων·
 ω φιλοι· ηδη σχησει ανηρ όδε χειρας απαττου[s]
 και δη οι Μεντωρ μεν εβη κενα ευ[γ]μα[τα] ειπων·
 250 [οι δ] όιοι λειπονται επι πρώτῃσι [θ]υρ[ησι]γ·
 [τω ν]υν μη δ' αμα παντες εφειετε δούρ[α]τ]α μακρα
 [αλλ αγ]εθ' α εξ πρωτον ακοντίσατ' αι κέ ποθι [Ζ]ευσ
 [δωη] Οδυσση[α] βλ[η]σθαι και κῦδος αρεσθαι
 [των δ] αλ[λων ου κηδο]ς επην όυτός γε πέσησι·
 255 [ως εφαθ οι δ αρα παντες ακο]ντισαν ως εκέλευσε
 [ιεμενοι τα δε παντα ετ]ωσια θηκεν Αθήνη·
 [των αλλος μεν σταθμον ευ]σταθέος μεγαροιο
 [βεβληκει αλλος δε θυρην πυκι]νωσ αραρυίαν·
 [αλλου δ εν τοιχω μελιη πεσε χα]λκοβάρεια·
 260 [αυταρ επει δη δουρατ αλευαντο μ]νηστήρων
 [τοις αρα μυθων ηρχε πολυτλας διο]ς Οδυσσευς·
 [ω φιλοι ηδη μεν κεν εγων ειποιμι] και άμμι
 [μνηστηρων ες ομιλον ακοντι]σαι οι μεμάασιν
 [ημεας εξεναριξαι επι προτεροισ]ι κακοίσι
 265 [ως εφαθ οι δ αρα παντες ακοντι]σαν οξέα δοῦρα
 [αντα τιτυσκομενοι Δημοπτο]λεμον μεν Οδυσσευς
 [Ευρυαδην δ αρα Τηλεμαχος Ελα]τον δε συβώτης
 [Πεισανδρον δ' αρ επεφνε βοων επ]ιβουκόλος ανηρ
 [οι μεν επειθ αμα παντες οδαξ ε]λον ασπετον ουδασ
 270 [μνηστηρες δ ανεχωρησαν μεγαρ]οιο μυχον δε
 [τοι δ αρ επηριξαν νεκρων δ εξ εγχε] έλοντο
 [αυτις δε μνηστηρες ακοντισαν οξε]α δουρα
 [ιεμενοι τα δε πολλα ετωσια θηκεν] Αθηνη

Col. vii.

- | | |
|--|---|
| <p>[τω]ν δ αλλος μεν [
 275 [βεβλ]ηκειν αλλος δε [
 [αλλ]ου δ εν τοιχω μελ[ιη
 [Αμφιμεδ]ων δ αρα Τη[λεμαχον
 [λιγδην α]κρην δε ρ[ινον
 [Κτησι]ππος δ Εύμ[αιον
 280 [ωμο]ν επεγραψε[ν
 [το]ι δ αυτ' αμφ' Οδυ[[σ][σηα] δα[ιφρονα
 [μ]νηστηρων [εσ ομε]ιλο[ν
 [ε]νθ αυτ Ευρυδ[αμαντ]α βα[λε
 [Αμφ]ιμεδοντα [δε *Τη]λεμ[αχος
 285 [Κτησιπ]πον δ α[ρ επε]ιτα β[ρων
 βεβ[ληκ]ει προ[ς στη]θος επ[ευχομενος
 ω Π[ολου]θερσει[δη πολ]υ[κερτομε
 είκων αφραδι[ης
 μυθον επ[ιτρεψαι
 290 τουτο τοι [
 αντιθεω [
 η ρα βοων [
 οὔτα Δαμ[αστοριδην
 Τ[η]λεμαχ[ος
 295 δουρι με[σον</p> | <p>ηριπε δε [
 δη τοτ Α[θηναιη
 [υ]ψοθεν εξ ο[ροφης
 [ο]ι δ εφεβο[ντο'
 300 [τ]ας μεν τ α[ιολος
 ωρη εν ιαρινη δ[τε
 οι δ' ὡς τ αιγυπιο[ι
 εξ ορειων ελθοντ[εσ
 ται μέν τ' εν πεδιω [
 305 οι δέ τε τα[[ρ]] ολεκουσ[ιν
 γεινεται ουδε φυγη [
 ως αρα το[ι] μνηστηρ[ας
 τυπτον [ε]πιστροφαδ[ην
 κράτων τυπτομ[ενων
 310 Λειωδης δ' Οδυσ[ηος
 κ[α]ι μιν λι[σ]σ[ομ]εν[ος
 γ[ο]υνο(υ)μ[αι
 ο[υ] γάρ π[ω
 ει[π]ειν
 315 π[ανεσκον
 αλλ[α
 τω [
 ̄γ</p> |
|--|---|

9 columns lost.

Book xxiii.

Col. xvii.

Col. xviii.

- 185 αυτο[ς] επελθων
χωρ]ηι·
] ουδε μάλ' ηβω[ν
ση]μα τέτυκται
ου]δε τις αλλος

- 230 πειθις δῆ μεν [
ὡς φατο· τῶι δ' ε[τι
κλᾶιε δ' εχων α[λοχον
ὡς δ' ὄτ' αν ασπ[ασιος
ὦν τε Ποσειδ[αων

190 ερκεο]ς εντος] ηύτε κείων] οφρα τελεσ[σα ε]ρεψα αραρ]ύια[ς	235 ραιση επειγ[ομενην παυροι δ εξεφ[υγον νηχομενο[[ς]] [α[σ]πασιοι δ' επεβαν [ω]ς αρα τη' ασ[παστος 240 [δ]ειρης δ' ού π[ω και νυ κ' οδυ[ρομενοισι [ει] μη άρ' άλλ[λ ενοησε
---	--

xxii. 35. *ν* of *κυνες* has been corrected, the scribe having begun to write a round letter.
 37-8. These two lines are transposed in a number of MSS.

37. *τε*: so U (*τέ*) Eust.; *δέ* Lud. with other MSS.

44. The papyrus agrees with the majority of MSS. (so Lud.) in omitting the line *πάπτηνεν δὲ ἕκαστος ὄπη φύγοι αἰπὺν ὄλεθρον* found in DLW.

87. *α]μφ[στεροισιν*: *ἀμφοτέροισι* MSS., Lud. *

88. *vs* of *αχλυσ* has been corrected by the original scribe from *εν*, i. e. he began to write *αχλευς*.

114. *αν* of *αυτως* is over an erasure of *ω*, by the first hand.

119. The correction is probably by the second hand.

128. *εντ]ος ε[ισαι*: so XU, "*ἐντός*" ἢ "*ἐνδον εἶσαι*" Eust.; *εἶ ἀραρυῖαι* other MSS., Lud.

129. l. *Ὀδυσσευς*: cf. 141, 281. The *ε* of *δε]ιον* seems to have been deleted.

130. *εστωτ'*: so Lud. with H, and GP (*έ*); cf. Aristarchus Ω. 701. Other MSS. vary between *έσταῶτ'*, *έστῶτ'*, *έσταότ'*, and *έστεότ'*. The *ρ* (or *φ*) written in place of *τ* by the original scribe was a mere blunder.

αγχου τη]ς: *ἀγχοῦ* is not found here in any MS.; *ἄγχ' αὐτῆς* is the ordinary reading.

141. l. *Ὀδυσσευς*: cf. 129, 281.

186. *δε λελυντο*: The manner in which the correction has been made without the addition of any elision-mark indicates that the corrector read *δε λελυντο* (so FZ) rather than *δ' ελελυντο* (other MSS., Lud.); cf. xxiii. 192.

192. The omission of the line *υἱὸς Δαέρταο, πολύτλας διὸς Ὀδυσσεύς* is in agreement with the majority of the MSS.; so Lud.

233. *ιστα]σο*: so FDULWP; *ἴσταο* Lud. with H, cf. Did. K. 291.

245. The corrector has only actually crossed through the *ε* of *τε*, but no doubt the *τ* was meant to be included. *ε* of *εμαχοντο* has been corrected.

250. *οιοι* apparently has the rough breathing, as in FH; l. *οἴοι*.

251. *δ'* after *μη* is peculiar to the papyrus.

252. *a* is a mistake for *οί*.

254. *πεσησι*: *πέσησιν* Lud.

255. *εκέλευσε*: so X (*-σεν*); *έκέλευεν* other MSS., Lud.

257-9. Lud. prints these lines in small type comparing Eust. *τινὲς ὠβέλισαν ὡς ταυτολογούντας*.

264. *κακοισι*: *κακοῖσιν* MSS., Lud.

274. [*τω]ν δ*: *οτι. δ* MSS., Lud.; cf. l. 251.

275. [*βεβλ]ηκειν*: so U and Bekker: *βεβλήκει* Lud. with other MSS.

278. *α]κρην*: so U (first hand) and X; cf. Eust. *θηλυκῶς τε καὶ ἀρρενικῶς λέγεται ῥῖνός κατὰ τὰ ἀντίγραφα*. *ἄκρον* Lud. with other MSS., Ariston. P. 599.

281. In connexion with the deleted first σ in Ὀδυσσῆα it may be noted that Ὀδυσσῆα is found in F, while the second hand has added a second σ above the line in H; cf. l. 129.

287. $\text{πολ}[\nu\kappa\epsilon\rho\tau\omicron\mu\epsilon]$: so M; φιλοκέρτομε other MSS., Lud.

302. The marginal γ as usual marks the 300th line; cf. 223, &c. Its position opposite l. 302 here is accounted for by the omission of ll. 43 and 191.

307. The second η of $\text{μνηστηρ}[\alpha\varsigma]$ has been corrected.

xxiii. 192. οφρα τελεσ[σα] : so Bekker (second ed. 1858); ὄφρ' ἐτέλεσσα Lud. with most MSS. Cf. xxii. 186.

237. η in νηχομενοι has been corrected from ω .

449. EURIPIDES, *Andromache*.

Largest fragment 9 × 7 cm.

These fragments of a single column from the beginning of Euripides' *Andromache* provide what appears to be an early example of the use of the book form (cf. 459). The writing—a medium-sized not very regular uncial, probably of the first half of the third century—is on the *verso* of the papyrus, while on the *recto* in the centre of the page are the letters $\rho\eta$ [or $\rho\iota$.] with a short horizontal stroke above them and a lacuna sufficient for another line below. These letters may represent a number or perhaps a title, e.g. $\rho\eta$ [σις *Ἀνδρομάχης*]. Supposing this MS. to have been a codex the size of a page would have been about 28 × 14 cm. The text seems to have been a fairly good one. An otherwise unrecorded variant occurs in l. 27.

-
- 5 [ζηλωτος εν γε τωι πριν Ανδρομαχ]η χρονωι
 6 ν[ῦν δ ει τις αλλη δυστυχεστατη γ]υνη
 8 ητις ποσ[ιν μεν Εκτορ εξ Αχιλλεω]ς
 θανοντ' εσ[ειδον παιδα δ ον τικτ]ωι ποσει
 10 ριφεντα π[υργων Αστυνακτ απ ορ]θιων
 επει το Τρω[ας ειλον] Ελλ[ηνες πεδον
 αυτη δ[ε δουλη νυν ε]λευθερω[τ]ατων
 οικων ν[ομισθεισ] Ελλαδ' εισαφεικομην
 τωι νησιω[τηι Νεοπτ]ολεμωι δδρος γερας
 15 δοθεισα· λε[ιας Τρωι]κης εξαιρετον
 Φθείας δε [τησδε και] πολεωσ Φαρσαλίας
 σύγχορτ[α ναιω] . ρ ι ν ἦ θαλασσια

- Πηλει ξ[υνωικει χωρις α]νθρωπων Θετ[ι]ς
 φευγ[ουσ ομιλον Θεσσαλο]ς δε ν[ι]ν λέω[ς
 20 Θ[ετι]δ[ειον αυδαι θεας] χαρ[ιν νυμφευμ]ατ[ων
 ε[νθ οικον εσχε τ]ονδε π[αις Αχιλλ]ε[ως
 Π[ηλεα δ ανασσε]ιν γης ε̄αι Φα[ρσαλιας
 ξ[ωντος γεροντος] σκηπτρον [ου θελων λαβειν
 [καγω δομοις τοις]δ' αρσενα εντ[ικτω κορον
 25 [πλαθεισ Αχιλλεως] παιδι δεσποτ[ηι δ εμωι
 [και πριν μεν εν κακ]οισι κειμεν[ην ομως
 [ελπις μ αι προσηγε τ]εχθεντ[ος τεκνου
 28 [αλκην τιν ευρειν καπι]κουρ[ησιν κακων

 30 [τουμον παρωσας δεσποτη]ς δ[ουλον λεχος
 [κακοις προς αυτης σχετλ]ιοις ελ[αυνομαι
 [λεγει γαρ ως νιν φαρμα]κοις κεκρ[υμμενοις
 [τιθημ απαιδα και ποσει] μεισουμ[ενην
 [αυτη δε ναιειν οικον αυτ] αυτης θ[ελω
 35 [τονδ εκβαλουσα λεκτ]ρα τά κ[εινης βιαι
 [αγω το πρωτον ουχ εκου]σ' ε[δεξαμην

 39 [αλλ ου σφε πειθω βουλεται δε μ]ε κτ[ανειν
 40 [πατηρ τε θυγατρι Μενελεως σ]υνδρα[ι ταδε
 [και-νυν κατ οικους εστ απο Σπ]αρτης μολω[ν
 [επ αυτο τουτο δειματουμεν]η δ' εγω·
 [δομων παροικον Θετιδος εις α]νακτορον
 [θασσω τοδ ελθουσ ην με κωλ]υση θανειν
 45 [Πηλευς τε γαρ νιν εκγονοι τε] Πηλεως·
 [σεβουσιν ερμηνευμα Νη]ρηιδος γαμων
 [ος δ εστι παις μοι μονος υπ'] εκπεμπω λαθ[ρ]αι
 [αλλους ες οικους μη θαν]ηι φοβουμενη

On the *recto*

$\overline{\rho\eta}$

6. The papyrus omits l. 7 as found in the MSS. ἐμοῦ πέφυκεν ἢ γενήσεται ποτε, which the scholiast states was an insertion of the actors. The verse was rejected by Valckenaer and is bracketed by W(ecklein).

10. *ριφεντα*: so AEP; *ρίφθέντα* LB, W.

17. *ναίω πεδί'* is the ordinary reading. The papyrus variant was considerably longer.

24. *αρσενα*: the elision is not elsewhere neglected in the papyrus.

27. *τ]εχθεντ[ος*: a new variant; *σωθέντος* MSS.

35. The accent and the fact that a wider space than usual is left between *τά* and *κ* show that the scribe did not understand *τάκείνης* to be a crasis, which is of course necessary for the scansion.

47. The scribe regarded *ὑπεκπέμπω* as two words.

450. EURIPIDES, *Medea*.

4.1 × 5.3 *cm.*

A fragment from the top of a column, containing parts of lines 710–5 of Euripides' *Medea*, written on the *verso* of the papyrus. On the *recto* are two or three mutilated lines of cursive, of the second or third century. The literary text on the *verso*, which is in a somewhat rapid, sloping uncial hand, may be assigned to the third century.

710 [γωνα]των τε των σων ἴκεσ[ια τε γιγνομαι
 [οικτ]ειρον οικτειρον με [την δυσδαιμονα
 [και μ]η μ ερημον εκπεσου[σαν εισιδησ
 [δεξαι] δε χωρα[[ν]] και δομο[ις εφεστιον
 [ουτω]ς ερωσ σοι προς θεων. [τελεσφορος
 715 [γενοι]το πα[ι]δων και αυτ[ος ολβιος θανοις

713. *δομο[ις]*: the papyrus thus agrees with the MSS. reading; *δομων* Prinz-Wecklein.

714–5. These two lines were excised by L. Dindorf and are bracketed by Prinz-Wecklein.

715. *και αυτ[ος]*: the reading is fairly secure; I. *καὶ τ[ός]*.

451. THUCYDIDES II.

7 × 3.4 *cm.*

A small fragment from the top of a column containing parts of 10 lines from the end of Chap. 73 and the beginning of Chap. 74 of Thucydides, Book ii. The text, which is written in a third century uncial hand of rather small size, shows

a slight divergence from the usual order in l. 9. How exactly the lines were divided is not certain; the distribution proposed below is fairly satisfactory, though the lacuna at the beginning of l. 2 is somewhat overcrowded.

σκηπτουσ]ι τ[ε] υμει[ν προς των ορ
 κων ους οι π]ατερες ωμ[οσαν μηδεν νεω
 τεριζειν] περι την ξ[υμμαχίαν
 τοιαυτα] των πρεσβε[ων απαγγειλαν
 5 των οι Π]λαταιης εβο[υλευσαντο Αθη
 ναιους μ]η προδιδον[αι αλλ ανεχεσθαι
 και γην] τεμνομενη[ν ει δει ορωντας και
 αλλο πα]σχοντας οτι α[ν ξυμβαη εξ
 ελθειν τε ε]τι μηδενα [αλλα απο του
 10 τειχους αποκρι]νασθα[ι

1. υμει[ν: ὑμῖν H(ude).
 5. Π]λαταιης: so H. with B; Πλαταιεῖς CFMG.
 9. ε]τι μηδενα: μηδένα ἔτι MSS., H.

452. THUCYDIDES IV.

7 × 3.8 cm.

This is another scrap from Thucydides (iv. 87) written in medium-sized square uncials which we should assign to the end of the second or to the third century. The identification of the fragment—due like that of the preceding and following to Blass—was rendered the more difficult by the fact that *αἴμνηστον* in l. 11, which is the only uncommon word in the text, is a new variant found in no MS. Another otherwise unrecorded reading occurs in l. 3.

εμεθα] παυσα[ι δε μαλλον ε	πε]ριῖδοιμ[εν προς ταυτα
τερο]υς σπευ[δοντες τους	βο]υλευσθαι ευ και αγωνι
πλ]ειστους α[ν αδικοιμεν	σ]ασθαι τοις τε [Ελλησιν αρ
ει] ξυμπ[ασιν αυτονομι	10 ξαι πρωτον ελ[ευθεριας

5 αν] επιφε[ροντες υμας
 το]υς εναν[τιουμενους

κ]αι αιμνηστ[ον δοξαν
 κα]ταθ[ε]σθαι· κα[ι

3. πλ]ειστους : πλείους M[G], πλείους H(ude) with other MSS.

8. βo]υλευεσθαι . . . αγωνισ]ασθαι : βουλεύεσθε . . . αγωνίσασθε MSS, H. The infinitives in the papyrus may be due to a confusion of the construction or be merely a case of the common interchange of αι and ε.

10. It is not certain that ξαι began the line, since the papyrus is broken away immediately before the ξ; but the division of the lines proposed in the text works well on that hypothesis.

11. αιμνηστ[ον : άιδιον MSS., H.

453. THUCYDIDES VI.

8.7 × 3 cm.

A fragment from Thucydides, vi. 32, written in an upright uncial hand of medium size which may date from the early part of the second century or even from the end of the first. The text coincides so far as it goes with that of Hude except for the use of σ in place of ξ in l. 9.

τες δε και τελ]ε[ωσαν	μα των] συμμαχω[ν συνε
τες τας σπου]δα[ς ανη	10 λεγετο] ηπειγοντο [αφι
γοντο κα]ι επ[ι] κερ[ως το	κεσθαι] ες δε τας Συρ[ακου
πρωτον] εκπλευσ[αντες	σας ηγ]γελλετ[ο μεν πολ
5 αμιλλα]ν ηδη με[χρι Αιγι	λαχοθε]ν τα πε[ρι του επι
νης εποι]ουντο κα[ι οι	[πλου ου μεντοι επιστευετο]
μεν ες τη]ν Κερκυρα[ν ενθα	15 επι πολυ]ν χρονο]ν [
περ και] το αλλο στρ[ατευ	

454. PLATO, *Gorgias*.

27.5 × 14.5 cm.

The *recto* of this papyrus contains part of a money account in Latin, written in a good-sized cursive hand of the second century. On the *verso* are parts of three columns containing pp. 507–8 of Plato's *Gorgias*; written in a medium-

sized uncial hand of the middle or later part of the second century. Stops are occasionally found, a high point in ll. 62 and 87, and a point opposite the middle of the preceding letter in ll. 50 and 118, though whether these were really intended to represent a different pause is doubtful. There are a few corrections, sometimes in a different hand. Being the first papyrus of part of the *Gorgias* to be discovered, the fragment is of considerable interest, though the text is not very good. There are numerous minor variations from the later MSS., but most of these are clearly wrong; cf. notes on ll. 9, 18, 34, 40, 79, 105, and 116. It is noticeable, however, that in one passage (l. 51) the papyrus agrees with the text of Iamblichus and Stobaeus against the readings of the MSS., and that in another (ll. 113-5) it removes a slight difficulty where an error in the text had already been suspected. It is also a matter of some importance for the textual criticism of Plato that in two places (ll. 48 and 105) the papyrus supports the Vindobonensis against the other MSS. The conjectures of various scholars in the part covered by the fragment gain no support from it, and even in a passage where ἄθλιοι clearly seems to have dropped out of the text before or after οἱ ἄθλιοι, the papyrus agrees with the later MSS. in omitting it; cf. l. 76, note.

We give a collation with the text of Bekker (1826); but for the readings of the MSS. and of Iamblichus and Stobaeus we are indebted to Prof. J. Burnet, who has very kindly placed his collations of this passage at our disposal. B = the Clarkianus, T = cod. Ven. Bibl. Marc. App. class. 4. 1, F = Vind. suppl. gr. 39.

Col. i.

	κα]ι	[δ εὐ πραττοντ]α μακα
	[υπομενοντα καρτερειν]	[ριον τε και ευδ]αιμονα
	[οπου δει ωστε] πολ[λη αναγ]	[ειναι τον δε] πονηρον
	[κη ω Καλλικλε]ις τον σω	[και κακως πρ]αττοντα
5	[φρονα ωσπερ] διηλθομεν	15 [αθλιον ουτος] δ αν ειη
	[δικαιον οντα] και ανδρει	[ο εναντιως εχ]ων τ[ω]
	[ον και οσιον α]γαθον αν	[σωφρονη ο ακο]λαστος ον
	[δρα ειναι τελε]ως τον δε	[συ επηνεις εγω] μεν ταυτα
	[αγαθον ευ τε κ]αι καλ[[ον]] ^{ωσ}	[ουτω τιθεμ]αι και φη
10	[πραττειν α αν] πραττη τον	20 [μι ταυτ αλη]θη ε[ι]γ[αι]
		1 line lost.

Col. ii.

3 lines lost.

25 ἀ[σκητεον ακολασιαν δε] φ[ευ]
 κτ[εον ως εχει ποδω]ν εκασ
 το[ς ημων και παρασ]κευαστε
 ον [μαλιστα μεν μη] δεισθαι
 του κ[ολαζεσθαι εαν] δε δε
 30 ηθη η [αυτος η αλλος] τις των
 οικειω[ν η ιδιωτ]ης η πο
 λις επιθ[ετεον δικ]ην και
 κολαστεον [ει μελλ]ει ευδαι
 μων ουτος ε[ιναι ε]μοιγε
 35 δοκει ο σκοπ[ος ειν]αι προς
 ον βλεποντ[α δει] ζην και
 παντα εις του[το τα αυ]του συν
 τεινοντα κα[ι τα της πολεω]ς
 οπως δικαιο[συνη παρεσται
 40 και δικαιοσ[υνη τω μελλον
 τι μακαριω [εσεσθαι ο]ντω
 πραττειν [ουκ επιθ]υμιας
 εωντα α[κολαστους] ειναι
 και ταυτα[ς επιχειρο]ντα
 45 πληρουν [ανηνυτο]ν κα
 [ι]
 κον ληστ[ου βιον ζ]ωντα
 ουτ[ε γαρ αν] αλ[λ]ω ανθρω

πω [προ]σφιλ[ης ε]ιη ο τοι
 ουτ[ος] ουτε θ[εω] κοινω
 50 νειν γαρ αδυνατ[ος]· οτω
 γαρ μ[η ενι κοιν]ωνια φι
 λια ουκ αν ειη[·] φασι δε οι
 σοφοι ω Καλλικλεις και ου
 ρανον και γην και θεους και
 55 ανθρωπους την κοινωνι
 αν συνεχειν και φιλιαν
 και κοσμιότητα και σω
 φροσυνην και δικαιοτη
 τα και το ολον τουτο δια
 60 ταυτα κοσμον καλουσιν
 ω εταιρε ουκ ακ[ο]σμιαν
 ουδ ακολασιαν· συ δε μοι
 δοκεις ου προσεχειν τον
 νουν τουτοις και ταυτα
 65 σ[ο]φ[ος ω]ν[·] αλλα λελη
 θε [σε] οτι η ἴσοτης η γε
 ω[μετρι]κη και εν θεοις
 και ε[ν α]νθρωπ[οις] μεγα^{τ[ι]}
 δυν[αται συ δε πλεονεξι
 70 αν
 · [

Col. iii.

2 lines lost.

ου δ[ικαιοσυνης και σωφρο
 75 συνη]ς κτησει ευδαιμονες
 οι ευδαι[μονες κακιας δε οι
 αθλιοι η [ει ο]ντος [αληθης εσ

2 lines lost.

μ[εθα τι ποτ εστιν α συ εμοι
 100 ονε[ι]διζ[εις αρα καλω]ς λε
 γεται η ου [ως αρα εγω ουχ οι
 ος τ ειμι [βοηθησαι ουτε ε

- τιν σκεπ[τε]ον τι τ[α] συμβαι
 νοντα τ[α] προσθε[ν] ω Καλ
 80 λικλεις [συμβαινει παντα
 εφ [ο]ις συ [με ηρου ει σπου
 δαζων [λεγοιμι λεγοντα
 οτι κατ[ηγωρη]τεον ειη και
 αυτου κ[αι] υιου και εται
 85 ρου εαν [τι αδικη και τη ρη
 τορικη [επι τουτο χρηστε
 ον· και Π[ωλον] αισχυνη ω
 ου συγχω[ρειν] αληθη αρα
 ην το ει[ναι] το αδικειν του
 90 αδικει[σθαι] οσω περ αισχι
 ον τοσο[υτω] κακιον και
 τον μελλ[λοντα] ορθως ρη
 τορικον [εσεσθαι] δικαιον
 αρα δει ει[ναι] και επιστημο
 95 να των [δικαιων] ο αυ Γορ
 για[ν] εφη [Πωλος] δι αισχυ
 μαυτω ο[υτε] των φιλων
 ουδενι ο[υδε] των οικειων
 105 ουδε σω[σαι] εκ των μεγαισ
 των κι[νδυνων] ειμι δ ε
 πι τω βο[υλομενω] ωσπερ
 οι ατειμ[οι] του εθελοντος
 αν τε τυπ[τειν] βουληται
 110 το νεανικον δη [τουτο
 του σου λογου] επι [κορρησ
 εαν τε χρηματα] αφαιρεισ
 θαι εαν τ εκβαλει[ν] εκ της
 πολεως εαν τε το [εσχατον
 115 αποκτειναι] και ο[υτω] δι
 ακεισθαι τουτω[ν] δη αισ
 χιστον εστιν ως [ο σος] λο
 γος· ο δε δη εμος [ος τις
 πολλακις] μεν η[δη] ειρη
 120 ται ουδεν δε κω[λυει] και
 ετι λεγ[εσθαι] ου] φ[ημι] ω

9. καλον, the reading of the first hand, is a mere error.

18. μεν: μέν οὖν MSS., Bek.

20. ταυτ αλη[θη] ει[ναι]: ταῦτα ἀληθῆ BF Stob.; ἀληθῆ ταῦτα T; ταῦτ' ἀληθῆ Bek.

27. παρασκευαστεον: so BTF Iambl., Bek.; παρασκευαστέον ἐαυτόν Stob.

28. μη] δεισθαι: μηδὲν δεῖσθαι MSS., Bek. But 15 letters would be too much for the lacuna, which should contain 12 or 13.

30. η [αυτος]: so BTF Stob., Bek.; αυτος Iambl.

34. ουτος ει[ναι] ε]μοιγε: εἶναι οὗτος ἔμοιγε MSS., Bek.

35. ο σκοπ[ος]: so BTF Iambl., Bek.; σκοπός Stob.

37. τα αυ]του: so BTF Stob.; ταῦτοῦ Iambl.; καὶ τὰ αὐτοῦ Laur. 85, 6 and Bek.

40. δικαιοσ[υνη]: this is repeated from l. 39 by an error for σωφροσυνη, the reading of the MSS.

μελλον]τι μακαριω: μακαρίῳ μέλλοντι MSS., Bek.

44. ταυτα]ς: so TF Stob., Bek.; ταῦτα B Iambl. It is unfortunately impossible to say which was the reading of the papyrus.

46. The two dots indicating the ι of ληιστου are so high above the line that it is probable that the ι was a subsequent insertion.

47. αλ[λ]ω: so BTF Iambl., Bek.; ἄλλως Stob.

48. προ]σφιλι[ης] ει]η: so F Iambl., Stob.; προσφιλήs ἂν εἶη BT, Bek.

51. γαρ: so Iambl., Stob.; δέ BT, Bek.; om. F.

52. δε : δ' Bek.

63. ου : οὐδέ Bek.

66. η ισοτης : so BTF Iambl., Bek. ; ισότης Stob.

68. The MSS. have μέγα δύναται. Above the end of the line is a horizontal stroke which we have considered to be the cross-bar of τ (i. e. τ[ι], inserted probably by the second hand.

76. οι] αθλιοι : so MSS. ; ἄθλιοι οἱ ἄθλιοι Bek., adopting the conjecture of Heindorf.

77. εσ]τιν : ἐστι Bek.

79. προσθε[ν ω Καλ]λικλεις : πρόσθεν ἐκεῖνα ᾧ Καλλίκλεις MSS., Bek. There is room for one or two more letters in the lacuna, but not for κεινω.

105. ουδε σω[σαι : so F ; οὐδ' ἐκσῶσαι BT, Bek.

113. τ εκβαλει[ν : τε ἐκβάλλειν MSS., Bek. ἀποκτείναι (l. 115) has been altered by Badham to ἀποκτινύναι (ἀποκτεινύναι Schanz) in order to balance ἐκβάλλειν. But εκβαλειν in the papyrus supports the aorist infinitive there.

116. τουτω[ν : πάντων MSS., Bek.

455. PLATO, *Republic III.*

9 × 6.6 cm.

PLATE VI.

A fragment of the third book of Plato's *Republic*, p. 406, written in a not very regular uncial hand of medium size. On the *verso* are parts of nine lines of a document in late third or fourth century cursive; the writing on the *recto*, which is somewhat late in style, may accordingly be assigned to the middle or latter part of the third century. Changes of speaker are marked by the usual double dots. There are practically no variants from the text of Bekker.

.
] εἰ γέ εννοει[s
 [ειπον] οτι τη παιδαγ[ω
 [γικηι τ]ων νοσηματ[ων
 [ταυτη]ι τη νυν ιατρικ[ηι
 5 [προ] του Ασκληπιαδ[αι
 [ουκ ε]χρωντο ως φα[σι
 [πρι]ν Ηροδικον γεν[ε
 [σθαι] Ηροδικος δε πα[ι
 [δοτρ]ιβης ων και νοσω

10 [δης γ]ενομενος μιξας
 [γυμ]ναστικην ἰατρικη
 [α]πεκναισε· πρωτον
 [μ]εν και μαλιστα εαυτο[ν
 [ε]πειτα αλλους υστερο[ν
 15 [πο]λλους : πηι δη εφ[η :
 [μα]κρον ην δ εγω τον
 [θα]νατον α[υ]ται ποιη[σας
 [παρα]κο[λουθων

.

1. εἰ γε : εἴ γ' Bek., but the reading here is uncertain.

456. PLATO, *Republic IV.*

5.8 × 7 cm.

A small fragment from Plato's *Republic*, IV p. 422 D, written in a medium-sized uncial hand probably towards the end of the second or in the early part of the third century. A change of speaker is indicated, as commonly, by double dots. There are no variants from Bekker's text.

.

[ται εκ των ει]κοτων διπ[λα
[σιοις] τε και τριπλασιοι[s
[αυτων μ]αχουνται: συν[
[χωρησομ]αι σοι εφη δο[
5 [κεις γαρ μ]οι ορθως λεγειν [:
[τι δ αν] πρεσβειαν πεμ
[ψα]ντες εις την ετεραν
[πο]λιν ταληθη ειπω
[σιν] οτι ημεις μεν ου
10 [δε]ν χρυσιω ου[δ] αργυ

.

457. AESCHINES, *In Ctesiphontem.*

13.4 × 7.3 cm.

A column from a roll containing the speech of Aeschines against Ctesiphon, written in a round uncial hand of medium size probably in the second century. The part preserved corresponds with § 167, and shows an interesting text with several readings not found in any of the existing manuscripts; while a claim for the consideration of these is made by the fact that the papyrus agrees with the best group of MSS. in a crucial passage (ll. 13-5). Our collations of this and the other oratorical fragments are with the Teubner editions of Blass.

ωσπερ τας βελου[ας δι	[ναι σ]υ γαρ αν κωμην
ειρουσιν ταυτα δε τ[ι] § 167	15 αποστησειας συ γ[αρ] αν
[εστιν ω] κιναδος ρημ[α	προσελ[θ]οις μη οτ[ι] π[ρος]

τὰ η θ[α]υματα [και πα	[πο]λιν ἄλλα προς [οικι
5 λιν οτε κυκλω περιδει	[αν ο]που κινδυν[ος παρε
νων σεαυτον επι του	[σ]τιν αλλ ει μεν [που
βηματος ελεγεσ ως αν	20 [χρ]ηματα αναλ[ι]σ[κε
τιπραττων Αλεξαν	[ται] προσκαθ[ιζ]ησ[ει] πρα
δρω ομολογ[ω] τα Α[α]κω	[ξι]ν δ[ε] ανδρος ου π[ρα
10 νικα συστη[σ]ασθ[α]ι ο	[ξε]ις εαν δε αυτοματ[ον
μολογω Θετταλου[ς και	[τι σ]υμβη αγαν πρ[οσ
Περραιβους αφι[σταναι	25 [ποι]ησει και σεαυτ[ον ε
[συ Θε]τταλους αφ[ιστα	[πι τ]ο γεγ[ενημενον

1. διειρουσιν: διείρουσι B(lass).

2. Considerations of space make τ[ι] (B. with ekl Dionys. *Dem.* c. 57) much more probable than τ[ι]νος or τ[ι]νός.

10. συστη[σ]ασθ[α]ι: συστήσαι MSS., B.

13-5. The papyrus here agrees with ekl (followed by B.). Other MSS. omit σὺ γὰρ . . . ἀποστήσεις or read σὺ Θετταλοῦς ἀποστήσεις.

18. παρε[σ]τιν: πρόσεστιν MSS., B.

21. προσκαθ[ιζ]ησ[ει]: there is not room for εσθ in the lacuna after προσκαθ, and not more than four or five letters are wanted at the end of the line. It is therefore probable that the papyrus read προσκαθιζήσει (Lobeck, Bekker, Franke, B.), προκαθιζήσεις (Zonar. 1169) or προκαθεζήσει (V); προσκαθιζεις (or -ειν) εις ehkl, προκαθεστήση df, προσκαθεστήση other MSS. Above the line to the right of the θ is an oblique dash like an accent.

23. δε: δ' B.

24. αγαν πρ[οσποι]ησει: προσποιήση MSS., B., omitting αγαν.

25. σεαυτ[ον]: σαυτόν MSS., B.

458. AESCHINES, *De Falsa Legatione*.

Fr. (a) 7.3 × 4.6 cm.

Three fragments written in a good-sized uncial hand of a common third century type (cf. 447), comprising parts of §§ 21, 26-7, and 29-30 of Aeschines' oration *De Falsa Legatione*. The text contained several errors, which have been corrected in a small uncial hand, probably that of the original scribe.

	(a)	(b)
§ 21	[ο]τι χρη λεγειν ημας	.
	των συνπρ[εσβεων	τω[ν] δοκουντων αυ

και Κιμωνο[ς ειπον
 τος οτι φοβειτ[αι μη δι
 5 καιολογουμεν[ος περι
 γενοιτο ημω[ν ο Φι
 λιππος πηγα[ς δε δη
 [λ]ογων αφθονο[υς ε
 [χει]ν επηγ'γ[ελλετο
 10 [περι] των δικα[ιων των
 [υπερ] Αμφ[ι]πολ[εως

τοις ειν[αι φιλων Παν § 27
 σανιο[υ δ επι την αρ
 χην α[υτων κατιον
 φυγαδ[ος μεν οντος
 5 τος τω [καιρω δ ισ

 (c)

 μαχίαν επ[ο]ιη[σατο
 και παλι]ν ως Π[ερδικκας
 εις τη]ν αρχη[ν κατα
 στας υ]περ Αμ[φιπολε
 5 ως επο]λεμη[σε τη πο
 λει και τ]η υμ[ετερα η § 30
 δικημε]νην [ομως φι

(a) 1-2. ἡμᾶς τῶν συμπρεσβέων is the reading of the MSS. (except one which omits τῶν συμπρ.), but is omitted by B(lass), following Taylor.

4. φοβοῖτο is the reading of the MSS. and B.

7. The MSS. are divided between δέ, δή (so B.) and δὲ δή. What the papyrus read is uncertain; for in the corresponding lacuna at the end of ll. 4, 5, and 9 six letters are to be supplied, but in that at the end of l. 6 only four.

8-9. αφθονο[υς εχει]ν: om. ἔχειν B. with one MS.; the other MSS. have ἔχειν ἀφθόνους or ἀφθόνους ἔχειν, except one which places ἔχειν after ἐπηγγέλλετο.

(b) 1-2. αυτοις: αὐτῆς B. with most MSS.

5. φυγαδ[ος μεν οντος supplied above the line had obviously been omitted through homoioteleuton.

(c) 6-7. τὴν ὑμετέραν ἡδικημένων is the reading of all the MSS. and B.

459. DEMOSTHENES, *Contra Aristocratem*.

20.5 × 14.3 cm.

A leaf from a papyrus book containing pp. 657-9, §§ 110-19 of Demosthenes' speech against Aristocrates. The hand is a small sloping uncial which we should attribute to the third century; this is, therefore, an unusually early

example of a classic in codex form. Several alterations have been made in the text, some of which may be by the original scribe, while others seem to be by a second hand; to the latter probably are also to be attributed the occasional marks of punctuation, breathings, and elision signs. Neglect of the principle of elision is, however, very common in this MS., the divergences of which in this respect from the text of Blass are omitted from the collation given below.

Verso.

[πλειω] κα[ι φ]ιλος ειναι θαυμαζειν φησο[υσιν εγω δ ουκ α
 [πορω] μεν [ει]πειν πολλα^α μοι δοκει μαλλον αν τι[ς ιδων
 [απ]ιστειν [ει]κοτως η τουτοις πιστευων εκεινον εα[ν με
 [γα] γιγνε[σ]θαι· ου μην αλλ' ο̄ μα[λι]στα προχειρον εχ[ω τουτο
 5 [ερ]ω· ῑ[στε δη]που Φιλ[ι]ππον ω [ανδ]ρες Αθηναιοι του[τονι
 [τον Μ]ακεδονα· ω π[ολ]υ δηπ[ου μ]αλλον ελυσιτελει τ[ας εξ] α
 [πασης] Μακεδονιας προσοδ[ους] αδεως [λ]αμβανειν [η με
 [τα κινδ]υνων τας επ̄^ξ Αμφ[ιπο]λεως· και χρησθαι φ[ιλοις
 [αιρετω]τερ[ο]ν ην αυτω τ[οις πατ]ρικοις η Θετταλοι[ς] οι τον
 10 πατ[ερ] αυτου π[οτ]ε εξ[εβαλον] ανευ δε τουτου κακε[ινο] εσ
 τιν ιδειν υμεις μεν ω ανδρ[ες] Αθηναιοι ουδενα [προυδω
 κατε π[ωποτε] των φιλων Θετταλοι δε ουδ[ενα] πωποθ
 [οντιν] ου αλλ ομως ουτως εχοντων το[υ]των μικρα
 [λαμβανειν και τους απιστους φιλους] κα[ι] το κι[ν
 15 δυ]νευειν αντι του μετ ασφαλειας ζην ο]ρατε προη[ρη
 [με]ν[ον αυτον] τι δη ποτε το [α]μ[τιον] ου γαρ δη λογον γ[ε] το
 [π]ραγ[μ] ουτωσι προ[χε]ιρον εχει ο[τι] ω ανδρες Αθηναιοι
 δυοιν αγαθοιν ο]ντιν πασιν αν[θρωποις] του μεν ηγου
 [μενου] κα[ι] μεγισ[του] παντων του ευτυχειν το[υ] δ [ελ]ατ
 20 [τονο]ς μ[εν] τουτου τω[ν] δε [α]λλων μεγισ[του] του κ[α]λως βουλεσα
 [σθαι] ουχ[α]μα η κτη[σις] παραγιγνε[ται] τοις] ανθρωποις· ου
 δ ε[χει] των ευπραττοντων ουδ[εις] ο]ρον ουδε τελευτην
 τη[ς] το[υ] π[λ]ε[ο]ν[ε]κτειν επιθυμιας δι οπερ πολλοι πολλα
 15 κ[ις] μ[ειζ]ο[ν]ω[ν] επιθυμουντες και τα παροντα απωλε

- 25 [σα]ν· [κ]αι τι δε[ι] Φιλίππον λεγε[ι]ν η τινα αλλον· αλλ ο πα
[τηρ αυ]τος ο Κερσοβ[λ]επτου Κοτυς· ηνικα μεν στασιαζοις
[προς] τινας ^{ειν}πρ[εσ]βεις πεμπων απαντα ποι[[παφω]ν]] ε
[τοιμ]οσ ην· και τοτ[ε] ησθανετο ωσ αλυσιτελες το τη πολει
π[ο]λεμεν ^ιεστιν· ^{δη}[ε]πει δ υφ εαυτω την Θρακην ^{χοι}ε[[ιχεν]] κα
30 [τελ]αμβανε τας πολεις ηδικι μεθων επαρωνι μαλι
[στ]α μ[ε]ν εις αυτον ειτα και εις υμας· την χωραν εποιειθ'
[υφ εαυτ]ω· το πραγμα αμηχαν[ο]ν ην των γαρ υπερ του

Recto.

- [πλεονεκτ]ειν επιχειρουντων οισ ου χρ[η ο]ν τα δ[υσχε]ρεστα
[τα] εκαστος ειωθεν λογιζεσθαι· αλλ' α κατ[ορθ]ωσας διαπρα
35 [ξε]ται· εγω δη δειν υμ[α]ς οι[μα]ι τουτον τον [τ]ροπον [βεβου
[λευ]σθαι οπως αν μ[εν] α χρ[η] πε[ρ]ι υμων γι[γν]ωσκη [Κερσο
[βλε]πτης μηδεν υφ υμων αδ[ικ]ησεται· [αν δ'] [α]λογ[ω]σ αδι
[κει]ν επιχειρη μη [μει]ζων [ε]σται του δικην [δου]ναι ανα
[γν]ωσομαι δ' [υ]μιν τ[ην] επιστολην ην οτε αφειστηκει
40 Μιλτοκυθησ Κοτυ[ς] επεμ[ψ]ε· και ην οτε π[α]σαν εχων
[τ]ην αρχην πεμψα[ς Τιμ]ομαχ[ω] τα χωρια [υμων] εξει
[λ]ε· λεγε [] ^{ει}πιστ[ο]λαι []

- ^{τοιουν}
[του]το ω ανδρες Αθηηναιοι το παραδειγμ[α] εωρακοτ[ε]σ
[αν ε]μοι πεισθη[τε]. ειδοτ[ε]σ οτι
45 [Φιλίππος] οτε μεν Αμφιπολιν επολιορκει ιν υμιν πα
ραδω πολ[ιορκειν] εφη επειδη δ ελαβεν και Ποτιδαιαν
προσαφειλετο εκεινην την πιστιν βουλησεσθ[ε] εχειν
ηνπερ [προς τους(?) Λακεδαιμονιους] ποτ ειπ[ειν] φασι
^{Φιλοκρατην τ]ον}
[Ιφικρατην Εφια]λτου κα[ι γα]ρ εκεινον φασι[ν] εξαπα
50 [τωντων] τι των Λακεδαι[μο]νιων κ[αι] προτ[εινοντων]
π[ιστιν] ηντινα βουλεται λαμβανε[ιν] ειπε[ιν] οτι πιστῆ
αν οieta[ι] γενεσθαι μονην [ε]ι δειξ[ειαν] οπως αν αδι
κειν βουλω[νται] μη] δυνησονται [επει οτι] ^{γ'αι}βουλησονται

[[αδικειν]] εὔειδεναι· εὼς ἀν οὐν δ[υνωνται] πιστιν οὐκ εἶ
 55 ναι· ταυτην εἰαν ἐμοὶ χρῆσθε συμ[βουλ]ῶ φ[υλ]αξέετε τῆ
 πιστιν πρὸς τουτοὶ τον Θρακα και μη βουλη[σθ]εῖ εἰδεναι
 τινα ἀν εἰ πασης ἀρξείεν Θρακης π[ρ]ὸς ὑμας σχοιη γνω
 μην· οτι τοῖνυν ὁλως οὐδε ὑγιαίνοντων ἐστιν ἀνθρωπῶ
 τοιαυτα γραφειν ψηφισματα κ[αι] διδοναι τ[ισι] τοιαυτας
 60 δωρεᾶς και τουτ ἐκ πολλων ραδιον [γν]ῶναι· ἴστε γ[α]ρ δη
 που παντες ὦ ἀνδρες Ἀθηναῖοι τ[ου]το ὁμοίως ἐ[μο]ι οτι
 τον Κοτυν ποτε ἐκ[ε]ῖνον ἐποιη[σα]σθε^{πο} λιτην· δηλ[ο]ν
 ὡς κατ ἐκεῖνον τον χρονον εὐν[ο]νν ηγουμενοι [[και]]
 [[φιλον]]. και μην και χρυσοις σ[τ]εφανοις ἐστεφ[α]νουτε οὐ
 65 κ ἀν εἰ γε ἐχθρον ηγεισθε· ἀλλ ὁμως ἐπειδη π[ο]νῆρος
 και θεοις ἐχθρος ἦν και μεγαλα ὑμας ἠδικε[ι] τους ἀπ[ο]

5. ὦ [ανδ]ρες: om. ὦ B(lass), with SO.

8. ἐξ Ἀμφιπολεως, the alternative reading here, is found in all the MSS.

9. νμιν ἢ ἡμιν is read in the MSS.

10. ἀνευ δε: ἄνευ γάρ B., with the MSS.

16. το [α]τιον: ταῖτιον B.

20. At the end of the line βουλευσα[σθαι] was apparently written for βουλευσασθαι. The papyrus is rubbed, but there does not seem to be room for the *v*. βουλεύεσθαι MSS.

21. Considerations of space make it very improbable that the final *a* of *αμα* was elided, as B.

23. The numeral 16 in the margin marks the beginning of a new chapter or section; cf. P. Grenf. II. 11. ii. 4.

24. και τα: om. και MSS., B.

26. στασιαζοις is a mistake for στασιαζοι.

27. What was first written after *απαντα* apparently makes no word; the scribe perhaps had *πεμπων* still in his mind.

29. ἐστιν: om. B., with the MSS. The correction *ἐπειδη* is in accordance with the usual reading; *ἐπειδάν* FS.

εχοι: so B., with most MSS.; ἔχει Ον; εἶχεν, which was first written here, is the reading of Wolf and Dindorf (εἶχε).

32. [υφ εαντ]ῶ: so krsv; [εαντο]ν (B., with S & c.) would not fill the lacuna, and the vestiges suit ὦ better than *v*.

40. οτε: so MSS.; B. omits ὅτε, with Dindorf.

41. ἐξείλ]ε: ἐξείλεν B.

42. λεγε: om. MSS., B.

43. [του]το τοῖνυν: τοῦτ' B., omitting τοῖνυν with the MSS.

44. πείσθη]τε: so rsv; πείθησθε B. with pr. S, AY.

κἀκεῖνο, which is all that intervenes in the MSS. between *πείσθησθε* and *εἰδότες*, does not nearly fill up the available space.

48-9. The MSS. vary between Φιλοκράτην (SYO) and Ἰφικράτην, and all have ἦν περ

φασὶ πρὸς Λακ. It would be possible to read Φίλο at the end of l. 48, but then the lacuna at the beginning of the following line is not satisfactorily filled, and the position of the overwritten τ]ον is unaccounted for. Moreover the traces on the papyrus suit φασι much better; and we therefore suppose that this word was placed later in the sentence, its loss perhaps being compensated for by the insertion of τους before Λακεδαιμονίους, and that Ἰφικρατην Εφιαλτου (which is preferable on account of the space to Φιλοκρ.) was originally written at the beginning of l. 49, Φιλοκρ. τον being subsequently inserted above the line by the corrector.

53. γ' αει which is inserted above the line is the reading of the MSS., which also omit ἀδικεῖν after βουλήσονται.

55. εαν: ἄν B.

56. τουτοι: so krsv; τοῦτον B., with other MSS. At the end of the line βουλησθε seems to have been written for βουλησεσθε; there is not room for βουλη[σεσ]θ.

57. τινα αν ει πασης αρξειεν: this is the usual reading; τίν' ἄν πάσης ἄρξας B. (ἄρξας S in marg.).

58. ἀνθρώπων is bracketed by B.

60. δωρεας: δωρεάς B.

63-4. The words και φιλον, which have here been crossed through, are omitted in S. They are accepted by B.

460. DEMOSTHENES, *De Pace*.

10.8 × 10.2 cm.

Parts of two columns from a copy of the *περὶ Ειρήνης* of Demosthenes (pp. 62-3, §§ 21 and 23), written in good-sized square sloping uncials (cf. 447), probably near the beginning of the third century or even somewhat earlier. An angular stroke is used to fill up a short line in l. 5. A noticeable variant from the ordinary text occurs in ll. 5-6.

Col. i.

· · · · ·
 πε]πρα
 [κται προς δε τιμη]ν κα[ι
 [δοξαν αισ]χιστα ει γαρ
 [μη παρηλθ]ε Φιλιππος
 5 [ουδεν αν α]υτοις κερ
 [δος ην ταυτα] δ [ο]υκ εβου
 [λοντο αλλα] τωι τον Ορχο

Col. ii.

· · · · ·
 10 [τω]ν ουτε Θηβαιου[ς ου
 [τε τον] Φι[λιππον] με[γαν
 γιγνεσθαι ταυτα γ[αρ
 [π]αντ εφ αυτους η[γουν
 το της Πυλαιας δ [επε
 15 θυμουν και των [εν
 [Δελ]φ[οις πλεο]ν[εκτη
 ματων δυοι]ν
 κυριοι γενεσθ[αι τω

[μενον και] την Κορω	δε τουτων γλιχισθ[αι
[νειαν	20 [τ]αδε συνκατεπραξ[αν
.	[των] τοινυν ιδιων
	[ε]νεχ ευρ[ησετε

2. The vestiges at the end of this line give no real clue to the letters, and it is impossible to determine whether the papyrus agreed with S in reading *πέπρακταί τι* against the *κάλλιστα πέπρακται* of other MSS.

5-6. οὐδὲν ἂν αὐτοῖς ἐδόκει εἶναι is the reading of the MSS.

6. εβου[λοντο: so V; ἡβούλοντο other MSS., Blass.

13. αυτους: εαυτούς B.

14. The papyrus agrees with S (so B.) in omitting *εἶναι*, which is found in other MSS. after *ἡγοῦντο*.

17. There would be room for from three to five letters after *δνοι[ν*, but it is difficult to see what could have been added here. Perhaps there was some correction.

22. [ε]νεχ: εἴνεχ' B.

461. DEMOSTHENES, *De Corona*.

7.5 × 5.5 cm.

This fragment from the top of a column contains part of Demosthenes' *De Corona*, p. 227, §§ 7-8, written in rapidly formed sloping uncials which are more likely to date from the third century than from the end of the second. An unknown variant occurs in l. 9, but the passage is mutilated.

	[τω φευγοντι παρελθε]ιν ει μη
	[των] δικαζον[τ]ων υμω-
	[εκαστ]ος την προς τους θε
	[ους ευ]σεβειαν διαφυ
5	[λαττ]ων και τα του λεγον
	[τος υσ]τερου δικαγια ευνο
	[ικως] προσδεξαιτο· και
	ε
	[παρασ]χων αυτον ισον
	ον
	[και . .] . ιον αμφοτεροις
10	[ακροατ]ην ουτω τ[η]ν δια

[γνωσιν] ποιησε[τ]αι περι
 [απαντω]ν· μελλ[ω]ν δε
 [του τ ιδιο]ν βιου [π]αντος
 [ως εοικ]ε λογ[ον]

2-3. υμων [εκαστ]ος : ἕκαστος ὑμῶν MSS., B(lass).

4. διαφυ[λαττ]ων : φυλάττων B. with S pr. L.

7. προσδεξαιτο : προσδέξεται MSS., B.

8. The interlinear ε is by the original scribe ; αὐτόν B.

9. The MSS. have ἴσον καὶ κοινόν, and κοινον is probably the word here inserted (by the first hand) above the line. The adjective first written certainly ended in -ιον, and the vestiges of the letter before would suit α, δ, λ, or ο : ? ομ]οιον.

462. DEMOSTHENES, *De Corona*.

17.7 × 8.6 cm.

Parts of two columns containing portions of §§ 25-8 (pp. 233-4) of the *De Corona*, written in a good-sized third century uncial hand resembling that of 223 and 420. There are a few variants, but the text of the papyrus is a poor one. An erroneous reading in l. 28 has been corrected in a different hand. Two kinds of stops (the high and low points) occur, and a wedge-shaped sign of varying size is used for filling up short lines.

Col. i.

Col. ii.

[υπερ υμων και το τ]η
 [πολει συμφερον ζ]η
 [των εγω μεν τοι]νυν
 [εγραψα βουλευω]ν απο
 5 [πλειν την ταχ]ιστην
 [τους πρεσβει]ς επι τους
 [τοπους εν οις] αν οντα
 [Φιλιππον πυ]νθανον
 [ται ουτοι δ ο]υδε γραψα-
 10 [τος εμου ταυ]τα ποιειν

θ [οι ορκοι και μη προ
 λ]αβων εκεινος τους ε
 π[ικαιρους των τοπων
 κυρ]ιος της Θρακης κατα
 25 σταιη [μηδε πολλων
 μεν χρη]ματων πολ
 λων δε σ[τρατιωτων

<p>[ηθελησαν] τι δε τουτο § 26 [ηδυνατο ω αν]δρες Αθη [ναιοι εγω δι]δαξω· Φι [λιππω με]ν ην συμ 15 [φερον ως π]λειστον του [μεταξυ] χρονον γε [νεσθαι τω]ν ορκων υ [μιν δε ως] ελαχιστον· δια [τι οτι υμεις] αφ ης ημε 20 [ρας ωμοσ]ατε μονον αλ</p>	<p>[[^{ευ}ψευδη]]πορη[σας εκ του των ραδι[ως τοις λοιποις 30 επιχειρ[οιη πραγμα σιν· ειτα [τουτο μεν ουχι § 28 λεγει το ψ[ηφισμα ουδ α ναγεινω[σκει ει δε βου λευων εγω π[ροσαγειν 35 τους πρεσβ[εις ωμην δειν. του[το μου δια βαλλει αλλ[α τι εχρην</p>
---	---

8-9. πυ[νθανον]ται: l. πυνθάνονται. After this the papyrus omits καὶ τοὺς ὄρκους ἀπολαμ-
βάνειν (MSS., Blass).

11. τουτο: τοῦτ' B.

19. ὑμεῖς μὲν οὐκ ἀφ' ἧς ὠμόσαθ' ἡμέρας μόνον B., with MSS.

28. ψευδηγορησας, the reading of the first hand, has been corrected to εμπορησας
(MSS., B.).

36. του[το μου: τοῦτο δέ μου B. (following Isidor. III. 259), who alters ἐχρηῖν in the next
line to χρῆν.

463. XENOPHON, *Anabasis* VI.

Width of column 5 cm.

Part of Xenophon's *Anabasis* VI. vi. §§ 9-24, written in narrow and rather short columns; the lower portions of seven are preserved. The handwriting is a good and apparently rather early specimen of the square sloping style, and may be assigned to the end of the second or the first half of the third century. The middle point occurs irregularly and the common angular sign is used to fill up short lines. Our collation is with the edition of Gemoll (Teubner, 1900), supplemented by that of Dindorf (Oxford edition, 1855); for some additional information concerning the readings of D and E we are indebted to Mr. E. C. Marchant.

For purposes of textual criticism this papyrus is of considerable interest. The MSS. of the *Anabasis* fall into two well-defined divisions, a small group headed by the Parisinus (C), and a more numerous group, generally recognized as inferior to the other, but containing readings which all editors accept. The peculiarity of the papyrus lies in the fact that it combines lections characteristic

of both classes of MSS. Thus, while agreeing in several cases with the superior family against the inferior, it shows six instances of agreement with the inferior class against the superior where the latter is plainly wrong. The same characteristic of partial coincidence with both groups was traced by Dindorf (Preface to the Oxford edition of 1855, p. viii) in the quotations from the *Anabasis* in Athenaeus. This however is a debateable point and need not be insisted upon. In any case the papyrus may be taken to represent not unfairly the tradition of the first few centuries of the Christian era; and it becomes very questionable whether modern critics have not carried their preference for one group of MSS. somewhat too far. Gemoll, for instance, makes it the principle of his recent edition only to have recourse to other evidence where the reading of C is patently erroneous. This is no doubt a convenient and practical method; but its defects should not be lost sight of.

Col. i.		Col. ii. lost.
		Col. iii.
Δ]ακεδ[αιμο		
[νιοι ε]νταυθα πο § 10		εγ]ω μ[εν § 15
[ν]ηρον εδοκει το		[ουν απολ]νω [και ν
[π]ραγμα ειναι τοις		[μας της] αιτια[s και
5 Ελλησιν και εδεον		[Αγ]ασιαν αν α[ν
το μη ποιειν ταυ	15	[τος] Αγασιας φησ[ηι
τα ο δ ουκ αν αλλωσ		[εμ]ε τι τουτων αι
εφη γενεσθαι ει		[τιο]ν ειναι και κα
[μ]η τις εκδωσει τον		[ταδ]ικαζω εμαν
10 αρξαντα βαλλειν		[του] ει εγω πετροβ[ο
Col. iv.		Col. v.
		κ]αι υμ[εις μεν § 18
20 εσομεθ]α αλ[λ	30	[μη εκ]δωτε [με ε
[ειρ]ξο[μ]ε[θα] ε[κ]		[γω δε ε]μαυτον [ωσ
[τω]ν Ελληνιδων		[περ Ξε]νοφω[ν λε
[πολ]εων μετα ταυ § 17		[γει π]αρασχ[ησω
		[κρι]ναντι Κ[λεαν

[τα αν]αστας ειπεν
 25 [Αγασ]ιας· εγω ω αν
 [δρες ο]μνυμ[ι θε]
 [ους και θ]εας η [μη]ν
 [μητε] με Ξενο[φ]ων

35 [δρω]ι οτι αν βο[υ]λη
 [ται] ποιησαι του
 [του] ενεκα μητε
 [πολε]μειτε Λακε
 [δαιμ]ονιοις σωζε
 40 [σθε τε] ασ[φ]αλως ποι
 [θελε]ι εκ[α]στος συμ
 [πεμ]ψα[τ]ε μεντοι
 [μοι υ]μ[ω]ν αυτων

Col. vi.

[τηγο]ι [επεμψεν] η § 20
 45 [μας] η στ[ρα]τια προς
 [σε ω] Κλεανδρε και
 [κελευ]ουσι σε ειτε
 [παν]τας αιτιαι κρι
 [ναντ]α σε αυτον
 50 [χρησ]θα[ι] οτι εαν
 [βουλη]ι ειτε ε[να τι
 [να η δ]υο και π[λει

Col. vii.

[τον το]ν ανδρα
 [και παι]ειν κελ[ευ
 55 [σας Δεξ]ιππον [του § 22
 [τον μ]εν γα[ρ ο]ιδα
 [ανδρα] αγαθ[ον ο]ντα
 α[ιρεθε]ντα υπο [της
 σ[τρατι]ας αρχειν
 60 τ[ης πε]ντηκον
 [τορου] ης ηιτησα
 [μεθα παρα] Τραπε
 [ζουντιων ε]φ [ω]ι

Col. viii.

σ]ω
 65 [θηναι εις τη]ν
 [Ελλαδα το]υτο
 [ουν] τοιουτο
 [τα α]φειλομην ει § 24
 δε συ ηγες η αλλος
 70 τις των π[α]ρα σου
 και μη τω[ν] πα[ρ η

3-4. τὸ πρᾶγμα ἐδόκει is the reading of ABCE (so G(emoll)), the other MSS. having ἐδοκεῖ τὸ πρᾶγμα ἐκείνο. The papyrus thus follows the order of the latter, while agreeing with the former in omitting ἐκείνο.

5. Ἐλλησιω: Ἐλλησι MSS., G.

15. φησ[ηι: so D; the papyrus may of course have had the ungrammatical φησίν found in ABCE, but it is unlikely.

16. τι: so BCE, G.; τινός D and the 'deteriores.'

18. εμαυ[του]: so E and the 'deteriores,' G.; ἐαυτοῦ ABC.

24-5. εἶπεν [Αγασ]ίας: this is the order of ABCE; the other MSS. transpose the words.

30. ἐκ]δωτε [με: since a single letter after ἐκ]δωτε would make an unusually short line, it is probable that the papyrus read [με, with ABCE. These MSS., however, have ἐκδότε (ἐκ δοτέ B) for ἐκδῶτέ, which the papyrus rightly reads with the 'deteriores.' This is a good instance of the eclectic character of the present text. ἐκδῶτέ με G.

35. οτι: so ABCDEFH; ὅ other MSS.

38. [πολε]μειτε: so ABCE; πολεμῆτε the 'deteriores.'

39. σωζέ[σθε: the reading of the 'deteriores'; σώζοισθε G. with ABC (σώζοισθαι A).

40. ποι: ὅποι DFHIKTZ (so G.), ὅπου ABCE, ὅπη other MSS.

43. The papyrus certainly agreed with ABCDEHIKL in reading μοι, which other MSS. omit.

47. [κελευ]ουσι: ἐκέλευσε ABCE, G.; κελεύουσι the other MSS. (κελεύσουσι L).

ειτε: so G., with the 'deteriores'; εἴ τι ABCE.

50. εαν: l. ἄν.

52. και: so D; ἢ καί other MSS., G.

57-8. The papyrus has omitted Δέξιππον δὲ οἶδα, which is found in all MSS. after ὄντα and is necessary for the sense. The error was perhaps due to the homoioteleuton of οἶδα and οντα, assisted by the fact that οἶδα had just preceded. It is noticeable that the omitted words are together just the length of one of the papyrus lines. We may then assume that the archetype followed the order found in ABCE οἶδα αἰρεθέντα: αἰρεθέντα οἶδα other MSS.

61. ητησα[μεθα: ἠτισάμεθα ACE.

69-70. ηγες η αλλος τις: ἡγῆ ἄλλως ἢ τις A (ἡγῆ) BCE; ἡγες ἡ ἄλλος τις G., with the 'deteriores.'

71. και μη: so again the 'deteriores' and G.; ἢ καί ABCE.

IV. MISCELLANEOUS LITERARY FRAGMENTS

464. ASTROLOGICAL EPIGRAMS.

25.4 × 23.2 cm.

Late third century.

THE following series of epigrams is written upon the *verso* of the papyrus the *recto* of which contains the fragment of a rhetorical treatise in Doric dialect (410). They are in hexameters or elegiacs and of varying length, the longest preserved not exceeding six lines. Unfortunately the papyrus is both broken and rubbed, and the difficulties of decipherment are increased by the character of the hand, an irregular sloping semi-uncial of about the end of the third century, and by the badness of the Greek. Thus but one of the epigrams (ll. 12-6) is really intelligible, and that first requires some emendation. Enough however remains to show that the collection, or at least this part of it, was primarily astrological in character; see e.g. ll. 5, 13-6, 48, 58. Prefixed to each epigram is a short heading giving the subject of what follows, the prevailing topic being the family—healthy or unhealthy children (ll. 12-23), childlessness and its opposite (ll. 40-50, 57 sqq.). The literary merit of the composition is small. The several verses are often written continuously, and the lines are irregular in length. Marks of elision are occasionally inserted, and a stop occurs at the end of l. 46.

Col. i.

.
 ει μηδεις [
 και τον επ[
 τερεισει [
 ομ[
 5 [ε]ι δε κυον . [.] . . νην και κ[
 [.]κα αλλων δουλους τουσδε νοει ξ . [
 [κα]τα εμβασε[ω]ς
 κ[.]κρ . . . κι . [. .]ρ[. . .]ιν[.] . θεος η[
 αγαθας ο δ Αρης επι τ[.]δα[
 10 μ[. .] . ατις εστιν βεβ . . [. .] . . θαν[
 τε . [.]οισι

περι βρεφους ζην . [
 αυταρ επην Φαεθων και φως [. . . .]ση[.]
 νη Δια κηελιος τουτον ιδωσι τ[οκο]ν ζων και [. . . .] . ον
 15 λεγομεν τοδε των δε φαιλων
 αλλοτριων οντων κριτ'τον [.]φοιτοθειλ[. . . .]

περ[ι] βρεφους αχρηστου
 ει δε κακοι τοδ[ε] κε]ντρον επικραταιοντες ετιμων
 ο μεν ουν δυ[. . .] π]ροδομ . ετερος η ο . . [.] . νευσωσι
 20 κακοι παν ναι[. . . .] . αλλο . και μηδεις α[.] . μα
 τοιουτ εισῑ δοια[.] εκβολιμον τε και ω[. . .] . [.] . ον
 γε εστιν[. . .] . ροφιλον[
 ει δ' ολοοι τ' αγαθοι τε εγτ[

ευπορου [
 25 ζομενου [
 και παλιν Ωρον ομω[
 και παλιν [α]πραγμο[ν
 και ταφιδ[. .]νδυ[
 ουτως ως προ[

30 . [
 φαινων ηστ[
 γενεσις επιλα[

Col. ii.

[20 letters]φωρ[
 [„ „] αλλ ε[
 35 [] . λλα[
 []ον . [
 [ει] δε μιν Ωρον ομνε[. . . .] . σκρ . [
 [σ]τοναχας εν ναιοτητι [.]ει κι . [
 [.]s ατας τε βαρειας αλλ ευ[.]ιχαλ . [
 40 πολυτεκνου [
 [.]ανοι τι τεκνων αριθμον εσ[
 [.]ις κεντροις ευσυνετοις βλεπ[

δηλουμενος εστιν αριδηλ . . [
 οσσοι υποχθονιω τε κα[ι
 45 νου μαρτυρει ης μετοχ[
 δηλουσι βεβαιου. [

ατεκ[νου
 ει [δ] αστρον εσιδου[
 ειδοντες η και πυρ [

50 σχημα συ τουτο νοε[ι]

[βρ]εφου[ς
 ει δ' ουτως τουτων [. . .]τασα[
 δωσει πλην αβεβαιοταται τοιγαρ τ[
 αφ[ι]κεσθαι εμβρυον εκεκοτει ησε[
 55 φαος ιδεν ακηριον εσχε και αντ . [

εχοντος τεκνα [

ει δ' αστηρ αγαθος μαρτυς φα[ι]ν . [

[. . .]βλ[. . .]αις αλοχοις η κατα[
 60 . [. . .] κυνων μετοχοις ευδομεν ο[
 . . [. . .] ζισαρεηχ[.] . . . [

[. . .]μνηετο[

4. A letter may be lost before ομ[but this is unlikely.

5. κνον is probably for Κύων, the dogstar.

12. ζησο[ντος cannot be read; perhaps ζην μ[ελλοντος.

15. φαιλων: φαινω̄ν was probably the word intended.

16. The latter part of the line appears to be corrupt. [.]φοι is probably [ε]φου, with the common interchange of οι and υ. τοθειλ[is more difficult; the sense requires something like τὸ θανεῖν, which may be supported by another case of confusion between λ and ν in l. 15.

18. l. επικρατεοντες; cf. Ptolem. *Centil.* p. 216 d, &c. επικρατήτωρ ἀστήρ. ετιμων at the end of the line is quite doubtful, the supposed μ being too cramped. Moreover something is wrong with the beginning of l. 19, which does not scan.

21. The meaning of the horizontal stroke above the final ι of εισι is obscure. It is unlikely that ν would be represented in this way in the middle of a line.

26. Ωρον: cf. l. 37, where Horus apparently recurs; but the context is equally obscure.

31. φαινων is very likely a *nomen proprium*, i. e. Saturn.

38. ναιοτητι is for νεότητι.

50. νοε[ι]: cf. l. 6.

58. σ of μαρτυς has been corrected from ρ.

60. κυνων is perhaps for κοινων; cf. note on l. 16.

465. ASTROLOGICAL CALENDAR.

Height 26.5 cm.

Late second century.

The *recto* of this long but imperfectly preserved papyrus contains a list of persons with their ages, written in second century cursive. On the *verso* is an astrological calendar in an uncial hand which we should also ascribe to the second century rather than to the third. There are parts of nine columns in all, but of these only the first is tolerably complete. We omit the second and ninth, and those parts of the other columns which are too fragmentary to yield any sense.

The scheme of the calendar is as follows. The year is divided into weeks of five days, instead of the more usual seven or ten. Each of these weeks of five days corresponds to the sixth part of one of the signs or constellations of the zodiac. Lines 10-44 refer to Pharmouthi 16-20; the details concerning Pharmouthi 20-25 probably began in Col. ii and were continued in one or more columns which may have been lost between Cols. ii and iii. Lines 60-98 refer to Pharmouthi 26-30, ll. 99-134 to Pachon 1-5. With l. 135 begins the account of Pachon 6-10, as is indicated by the remaining letters Πα[χὸν 5 ἕως 1; this continues up to l. 196. The account of Pachon 11-15 occupies ll. 197-212 and perhaps Col. viii as well. The same formula is followed in the entries concerning each group of five days. First comes a brief astronomical statement of the relation between the part of the month under consideration and one of the signs or constellations of the zodiac, probably, as Mr. Smyly has suggested (l. 11, note), the constellation which was rising just before dawn during that period. Next we have the name of the presiding deity who is sometimes male, sometimes female, and the interpretation of it, generally introduced by the phrase *μηνύει λέγων ὅτι* (e.g. ll. 13 and 200). This is succeeded by a detailed description of the *τύπος* of the divinity, who is represented as a statue, partly human, partly animal. Then follows an elaborate account of the omens, signs, portents, and favourable and unfavourable influences, characteristic of the period presided over by the deity in question, which is introduced by the words *δηλοῖ οὖν*, and concludes with a statement of the particular form of sickness (*ἀρρώστημα*) peculiar to the period. To this account of the presiding deity is in one place (ll. 159 sqq.) added a description of her son, which proceeds on the same lines as that of the goddess herself, and ends with directions for making medical prescriptions (ll. 190-6; cf. l. 195, note).

The papyrus, which bears distinct marks of its Egyptian origin (cf. the local

references in ll. 25 and 222), presents a striking resemblance to an astrological fragment from Egypt now at Munich, recently published with a commentary by Boll (*Archiv*, I. pp. 492 sqq.). The Munich fragment, which is written on vellum and is several centuries later than the papyrus, also gives a list of deities with an account of the signs, events, and sicknesses associated with them, but is arranged on a somewhat different plan, the deities being connected not with particular groups of days, but with various stars or constellations, which are numbered so as to form a series. Both the Munich and Oxyrhynchus fragments recall in many details the technical phraseology of astrologers which is known from the *Tetrabiblos* of Ptolemy and the fragments of Porphyry; cf. the references given by Boll for the Munich fragment (*Archiv*, I. p. 498) with the parallel passages in the papyrus, which supplies more astrological and less astronomical information. Dr. Boll, to whom we are indebted for several valuable suggestions and references, observing that the god of the 11th-15th degrees of Pisces is the second, not, as might be expected, the third (l. 199), infers that a distinction is drawn in the papyrus between (1) the superior θεοί who preside over each ten days, but more especially over the first five; and of whom the first mentioned in each month seems to be described as the god of the month (l. 105), and (2) the inferior divinities called κραταιοί (l. 12) or ἡγούμενοι (l. 20, note) who preside over the 6th-10th, 16th-20th, and 26th-30th days in each month. The superior deities he identifies with the Egyptian decans, whose fantastic names, known from Egyptian inscriptions, Greek and Roman writers, and magical papyri, have a resemblance to those of the divinities mentioned in the papyrus (ll. 13, 160, and 200), especially, as Mr. Smyly has pointed out (l. 200, note), in one instance.

With regard to the κραταιοί the only source of information hitherto known was a remark by Porphyry in the letter to Anebo (Euseb. *Praepar. Evang.* iii. 4), referring to Chaeremon (who wrote in the time of Nero) Χαϊρήμων μὲν γὰρ καὶ οἱ ἄλλοι οὐδ' ἄλλο τι πρὸ τῶν ὄρωμένων κόσμων ἡγοῦνται, ἐν ἀρχῆς λόγῳ τιθέμενοι τοὺς Αἰγυπτίων οὐδ' ἄλλους θεοὺς πλὴν τῶν πλανητῶν λεγομένων καὶ τῶν συμπληρούντων τὸν ζῳδιακὸν καὶ ὅσοι τούτοις παρανατέλλουσι τὰς τε εἰς τοὺς δεκανοὺς τομὰς καὶ τοὺς ὠροσκόπους καὶ τοὺς λεγομένους κραταιοὺς ἡγεμόνας ὧν καὶ τὰ ὀνόματα ἐν τοῖς Σαλμενιχιακοῖς φέρεται καὶ θεραπείαι παθῶν καὶ ἀνατολαὶ καὶ δύσεις καὶ μελλόντων σημειώσεις. This description of the Σαλμενιχιακά, as Boll remarks, corresponds so clearly with the contents of the papyrus that the latter is to be regarded either as a fragment of the Σαλμενιχιακά or as derived from it through an intermediary author. The Salmenichiaka (or Salmeschoinaka), which according to Iamblichus were μέρος τι βραχύτατον τῶν Ἑρμαϊκῶν διατάξεων, must have been written not later than in the second century B.C., for the astrological treatises

of Nechepso-Petosiris (about 100 B.C. according to Kroll) are based on them. The explanation of the remarkable title *Σαλμενιχιακά* is a difficult problem; cf. Boll in *Zeitschr. f. Aegypt. Sprache*, xxxix. p. 152, and his *Sphaera*, pp. 376 sqq.

This view of the early date of the Salmenichiaka is confirmed by a study of the papyrus. Though the scanty astronomical details probably afford no indication that the present arrangement of the text is earlier than the end of the second century (cf. l. 11, note), there are other grounds for supposing that it is based on much older material. It is noticeable that there is nowhere any reference to the Romans, or even to any titles or institutions peculiar to the Roman period in Egypt; while the frequent mentions of *βασιλεῖς* suggest a Ptolemaic background.

The text contains numerous errors, and the archetype from which the scribe was copying seems to have been in parts illegible or imperfect, for he sometimes leaves blank spaces indicating a lacuna; cf. l. 24, note.

(a)

Col. i.

Parts of 9 lines.

- 10 Φαρμουθ[ι] ἀπὸ 15 ἕως κ.
 ὑδροχόφ ὃ ἐστὶν μείς Φαρμουθ[ι] ἀπὸ 15
 ἕως κ. ὃ δὲ κραταιὸς αὐτοῦ, ὄνομα αὐ-
 τῷ ἐστὶν Νεβύ, μηνύει λέγων ὅτι οὗ-
 τός ἐστὶν ὁ κύριος] τῶν πολέ[μ]ων καὶ τοῦ
 15 λόγου. ὁ τύπος αὐτοῦ ἀν[δρ]ιὰς ὀρθός, .
 τὸ πρόσωπον γυπός, βασ[ίλ]ηον ἔχων
 ἐπὶ τῆς κεφαλῆς, εἰς δὲ τῶπίσω πρόσω-
 πον ἔχων ὄφεως, πτέρυγας ἔχων δύο,
 πόδας λέοντος, ἔχοντος μαχαίρας δ, τὰ
 20 πρόσωπα χρυσᾶ. δηλοῖ οὖν ὅτι ὁ ἡγούμενος
 μενμηνησιτοπως κακά, ἔσται πόλεμος ἀη-
 δία μάχη καὶ ἔσται πρὸς τοὺς ὄχλους κοινο-
 λογούμενο(s) ὡς φίλος. ἔσται δὲ ἐπὶ τῆς ἀρ-
 χῆς (αὐ)τοῦ ἀποστάτης, καὶ π[ό]λεμος] ἔ]σται
 25 καὶ ἀπολοῦνται πολλαὶ πόλεις τῆς [Αἰ]γύπ[το]υ
 [καὶ] δι[ὰ τ]ὸν ἀποστάτην, τὰ γὰρ σημε[ί]α τοῦ
 [και]ρ[οῦ] πολέμο(υ) ἐστὶν καὶ ἀηδίας καὶ [μάχης

[. . .]ο[. .]ων ἀπόλε(ι)α ἔσται. ἐν [δ]ὲ τῷ κ[αιρῷ]
 τούτῳ πολλοὶ βιώσονται ἀπὸ [τ]οῦ λαγ[. . .],
 30 τινὲς δὲ ζῶσονται ἄδοντες καὶ ὀρ[χ]ο[ύμε-
 νοι τινὲς δὲ καὶ ῥῥοὶ ἐν ἱεροῖς τινὲς δὲ ἐν
 συμποσίοις ἄδοντες εὔφωνοι καὶ καλῶ[ς]
 ἀπαλλάσσουσιν. οὗτος ποιεῖ ἀπὸ λόγου τὸν
 νικῶντα νικᾶσθαι καὶ τὸν νικῶμενον
 35 νικᾶν καὶ πολλοὶ ζῶσιν λαμβάνοντες ὀ-
 ψώνια καὶ ἀπογραφόμενοι καὶ λογεύον-
 [τες ἀ]νθρώπους ἃ πέπωκαν, τινὲς δὲ ἀπὸ
 [. . .]η[ς] ζῶσι[ν] θεραπε[ύ]οντε[ς]. οὗτος ποι-
 [εῖ . . .]χω]λαίνε[ι]ν διὰ τὸ τὸν ἕνα π[ό]δα
 40 [.]ον γενέσθ[α]ι. τὸ δὲ ἀρρώστη-
 [μα τοῦ καιροῦ] περὶ τὰ ἔντερα καὶ τὰ σπλάγ-
 [χνα καὶ πολλ]οὶ θάνατοι ἔσονται. οὗτος
 [ποιεῖ τὰς] ἀρρωστίας ἀπὸ θεῶν χολῶν
 44 [καὶ] καὶ πόνον περὶ τὴν
 Parts of 2 lines.

16. l. βασιλήϊον or βασιλειον. Cf. p. 135. 19. l. ἔχων. 40. δ of δε corr. from ν.

Col. ii. Parts of 13 lines.

(b)

Col. iii.

60 [ἔστιν ὁ κ]ύριο(ς) φλογός. ὁ τύπος αὐ[τοῦ]
 [ἀνδ]ριάς ὀρθὸς πρόσωπον ἔχων [. . .]
 [εἰς] δὲ τῶπίσω χοιριδί[ο]ν ἔχων πρ[. . .]
 [. . .] ἔμπροσθεν κατὰ τὸ πρόσωπο[ν] ἔχ[ω]ν
 [μαχ]αίρας ἐν ταῖ(ς) χερσὶν δ καὶ το . . . ιτ .
 65 [. . . ἡ] δὲ γλῶσσα καὶ τὸ πρόσωπον πῦρ.
 [δηλ]οῖ οὖν ὅτι ὁ καιρὸς οὗτος ποι[εῖ] πολ-
 [λούς βί]ον εὐρεῖν διὰ τοῦ στόματος, πολ-
 [λοὶ δὲ] συνήγοροι ἕτεροι δὲ μαγικο[ὶ] πολ-
 [λοὶ δὲ ῥ]οὶ θεῶν καὶ βασιλέων κ[α]ὶ πολ-
 70 [λοὶ ἐρμη]νεῖς διαλέκτων καὶ πολ[λ]ο[ὶ] ἐν-

- [.] με]νοι καὶ τόπον ἐκ τόπου μ[ε]ταβαί-
 [νοντες κ]αὶ πολλὰ κτωμένους απ[.]ν . . . s
 [.]δησαι πως εκτητα[.]τ . ο[.] . . .]οι
 [.] ἀποφάγονται πολλοὶ δ[ἐ] καὶ
 75 [.]ντες τὰ ἀλλότρια πολλοὺς πα-
 [.] κ]αὶ πολλοὺς μιγνυμένους
 [ταῖς . . .]αῖς ἢ ταῖς μητριαῖς κατα-
 [.] αὐτάς. οὗτο[s] ὁ θεὸς ποιεῖ ἀρχι-
 79 [.] ἐ]ν δὲ τῷ [και]ρῷ τούτῳ π[ο]λλοὶ
 Parts of 19 lines.
 99 [Παχῶν ἀπὸ α ἕως] ε.
 100 [ἰχθύων ὃ ἐστι μείς Παχῶν, τ]ούτου ἀπὸ α
 [ἕως ε ὃ ἐστι πρῶτος θεὸς τῶ]ν ἰχθύων
 [22 letters] . το ἐστιν

62. χ of χοιριδιο[υ] corr. from ι.

Col. iv.

- 103 σημα[ιν . . .] τοὺς δὲ βορειοτέρου[s] του-
 του[.] ἀντιδίκους οἰονὶ πολεμί-
 105 ους σ[.] ο]ῦν θεὰ τοῦ μηνὸς αφθυ-
 σιντ[.]ιν ψυχὴ τέχνης, καλεῖται
 δὲ α[.] ὄρασις τοῦ ἡλίου. ὁ τύ-
 πος [αὐτῆς ἄγ]αλμα κυάνου ἀληθινοῦ γυ-
 [ν]ῆ κ[αθημέν]η ἐπὶ θρόνου, ὀφθαλμοὺς
 110 ἔχου[σα ἕνα .]πύφεως καὶ ἕνα Τυφῶνος,
 τὸ π[ρόσωπον] χρυσοῦν, τὰς χεῖρας πρὸς
 τῷ σ[.] ἐστ]ολισμένη, βασίληον ἔχου-
 σα τῇ [κεφαλῇ.] δηλοῖ οὖν ὅτι ὁ καιρὸς οὗ-
 τος π[οιεῖ γράμ]ματα κεκρυμμένα πολ-
 115 λους [.] ἀνθρώπους μαροὺς
 ὡς ἰδ[ιωτικο]ὺς τὴν ψυχὴν. οὗτος γὰρ
 ποιεῖ[ῖ καὶ ἀγρα]μμάτους, ποιεῖ δὲ π[ά]λιν]

- τοὺς [κατειδό]τας τὰ γράμματα λεία[ν]
 δ[ι]αφ[έροντα τ]ῶ γένει ἀπὸ τούτου καὶ
 120 τῶν ἰ[.]ν, κ[α]ὶ πολλοὶ ἱερογραμμ[α-
 τεῖς ἔ]σονται . . .]αστ[. .] . τοι καὶ πολλῶν
 ὁ βίος[. ἔ]στα[ι. οὗτ]ος ὁ θε[ὸ]ς ποιεῖ
 Parts of 22 more lines.

Col. v.

- 145 καὶ ἔξω. ἐν [δ]ὲ τῶ καιρῶ τούτῳ οἱ ἄνδρες
 καταφέρο[υσ] ἰ[ε]ῖς τὰς γυναῖκες, πολλοῖς
 δὲ τέκνα [ἐπιγ]ίνεταί, καὶ εἰς ἄρσης αὐτῶ
 ἐξ αὐτῶν [χρησ]ιμεύσει τὰ δὲ λοιπὰ ἀπο-
 θανεῖται κα[ὶ] ἀρσενικά. οὗτος ποιεῖ ταῖς
 150 δούλαις ἐπι[. .]τεσθαι ταῖς ἰδίαις καὶ γεν-
 νῶσιν αὐτοῖ [τ]έκνα καὶ ταῦτα κυριεύσει
 τῶν βίων αὐτῶν (καὶ τῶν) ἐλευθέρων γυ-
 ναικῶν. οὗτος ποιεῖ τὰς γυναῖκες ἀ[τ]όκους
 γίνεσθαι καὶ τεκνοποιεῖσθαι ἕτερα τέ[κνα
 155 καὶ κυριεύειν αὐτὰ τῶν βίων αὐταῖς. τὸ δὲ
 ἀρρώστημα τὸ ἐν τῶ καιρῶ περὶ το[ύ]ς
 μους καὶ παύσοτα(). οὗτος ποιεῖ ε[.
 ἀποθνήσκειν.

- ὁ δὲ υἱὸς τῆς θεᾶ[ς] ὄνομα αὐτῶ ἐστίν [. . . .
 160 τωρσενση[.]ευτωουουῶφι. (μηνύει) τοῦτο [λέγον
 αἰνολόγος. ὁ τύπος αὐτοῦ ἀνδ[ρι]ὰς
 λεοντοπρόσωπος θεοῦ τρίχες σκ[ῆ]πτρον?
 ἔχων ἐν [τ]ῇ ἀρ[ισ]τε[ρᾶ] καὶ 10 letters
 ἐν τῇ δεξι[ᾷ] πρ[ό]σωπον οὐ- ?
 165 ρὰ κορκοδίλου . . [

Parts of 4 more lines.

146. l. γυναῖκας. 148. υ of αυτων corr. 152. γυναικων' Pap. 153. l. γυναῖκας.
 160. Second σ of τωρσενση . . . corr. from τ.

Col. vi

- 170 τα ἐν ὀνό[μ]ατι καὶ ἀπὸ αὐτῶν ἄλλοι ἡγή-
 σονται. ὁ δὲ καιρὸς οὗτος ἀρχιερέων.
 οὗτος ποιεῖ ἱερογραμματεῖς πολ-
 λούς θεῶν καὶ βασιλέων καὶ ἐκάστου τὴν
 πολυχρονίαν. οὗτος ποιεῖ βασιλέα
 175 εἶσθαι πολλὰ καὶ πρὸς τοὺς ποτε ἀν-
 τιδίκους καὶ πρὸς οὐς ἐν αὐτῷ ἐστ[ι]ν
 καὶ βασιλείας βασιλεὺς καὶ τὸ χαρίζεσθαι
 καὶ τὰς πόλεις. οὗτο[ς π]οιεῖ εὐσχημονεῖν
 τοὺς ἀνθρώπους καὶ [σ]τοχάζεσθαι τοῦ καλῶς
 180 ἔχοντος καὶ περὶ τοῦ θεοῦ, οὐτ[ο]ς ποιεῖ τὸν
 βασιλέα παρὰ τῶν ἄλλων βασ[ι]λέων τὰ
 πλείστα χορηγούντων ὡσπ[ε]ρ [ἐ]ν ἄλλοι
 καιρῷ ἐ(ῖ)ρηται τοὺς δ[ι]δ[ο]ς[.] [.]ς μᾶλλον
 στερρον ποιεῖ . . . [.]αι ἐν πολ-
 185 λοῖς σημαίνει [.] . . ο[.]]ον χα-
 Parts of 4 more lines.

177. κ of first και corr. from β.

Col. vii.

- 190 ως καὶ κριθὴν χωρ[ι]ς καὶ τ[ι]
 θηναί [[ὁμοίως καὶ κριθή[ν]]]
 τὸν χυλὸν ἐκπίεσον εὐμ[ε]
 ἐφ' ἡμέρας δ' ἄλλο ἀποπ[ι]
 ὃ ἐστὶν ὑποστάθμη καὶ [
 195 ως ἄλευρον καὶ μέλι δο[σ]
 δ' καλὰ ἐστὶν λίαν.
 Παχῶν ἀπὸ ια ἕως [ι]ε.
 ἰχθύων ὃ ἐστὶν (μεῖς) Παχῶν ἀπὸ ια ἕως ιε ὃ [ἐ]-
 στιν δεύτερος θε[δ]ος τῶν ἰχθύων. ὄνομα [α]ῦ-

- 200 τῷ ἐστὶν Τετ[. . .]υσα[.]ε[.]η, μὲν[ι] λέ[γ]ων
 οὗτος ἥλιος ἐ[πεί]δ[ὲ] ἀν[α]τέταλκεν. ὁ τῦπος
 αὐτοῦ ὄφει ο . [. χ]ρυσοῦς καὶ χελώνη
 γυναικ[ο]πρ[ό]σωπος τρίχ]ας ἔχουσα ἀνθρώπου.
 δηλοῖ [οὖν ὅτι] ὁ ἐν τῷ καιρῷ [πο]ιή-
 205 σει τησ[. κ]αὶ τῇ πατρίδι π[ο]λλὰ
 ἀγαθὰ κ[αὶ] τοῦ πατρὸς [.]ν
 Parts of 6 more lines.

191. ομοίως κ.τ.λ. enclosed in round brackets. οι of ομοίως corr. from ω.

Col. viii.

8 lines lost.

- 221 καὶ [.] . . [.] ταρτ[
 σου[σ]ιν ἐν Ἑρμοῦ πόλει τῇ μεγάλῃ. οὗτος ὁ
 θεὸς ποιεῖ γῆρας πολὺ ἕως κ[αμ]φθῆ τῷ γήραι,
 οὗτος ποιεῖ κυρτοὺς ἢ καὶ ἀπὸ ἀρρωστήματος
 225 καμφθῆναι, οὗτος ποιεῖ νάνους τίκτεσθαι,
 οὗτος τέρατα ὁμοιοειδῆ κανθάρωι, οὗτος
 μὴ ἔχοντα ὀφθαλμούς, οὗτος ὅμοια κτήνι,
 οὗτος μογιλάλα, οὗτος κωφά, οὗτος νωδά,
 οὗτ[ος] ποιεῖ τὰ [π]άθη τοῖς ἀνδράσιν πυγίζε-
 230 σ[θαι κρ]υβῆ καὶ [π]άλιν κιναίδους φανεροῦς
 Parts of 8 lines.

Col. ix.

Parts of 12 lines.

11. ὑδροχόφ: I. ὑδροχόου, cf. l. 198 ἰχθύων. 'From Pharmouthi 16-20. From 16th-20th of Aquarius, which (sc. ζῳδιον) is the month Pharmouthi.' The interpretation of the astronomical data in the papyrus turns upon the question whether by ὑδροχόου, ἰχθύων κ.τ.λ. the signs or the constellations of the zodiac are meant¹. We are indebted to Mr. J. G. Smyly

¹ For those who are unfamiliar with ancient astronomy we quote Mr. Smyly's explanation of the difference between the signs and constellations of the zodiac. 'The constellations of the zodiac are twelve in number, represented by somewhat arbitrary figures of men and animals, of unknown antiquity; they are irregular in size and position, and some consider that in Egypt they were connected with the equator rather than with the ecliptic. The signs of the zodiac, on the other hand, are exactly equal in size, each con-

for the following valuable note upon the passage. His explanation of the relation of the zodiac to the Egyptian year is not only new but serves to clear away many difficulties and apparent inconsistencies arising from the various references to it. 'It is clear from l. 100 that Pisces began with Pachon 1; thus the compiler of the calendar identified the months of the Egyptian year with the signs or with the constellations of the zodiac: Thoth = Cancer, Phaophi = Leo, Athur = Virgo, Choiak = Libra, Tubi = Scorpio, Mecheir = Sagittarius, Phamenoth = Capricorn, Pharmouthi = Aquarius, Pachon = Pisces, Pauni = Aries, Epeiph = Taurus, Mesore = Gemini. At first sight this would seem to indicate a tropical solar year beginning with the summer solstice on Thoth 1, the months being determined by the signs of the zodiac through which the sun was passing. There is, however, very little evidence for an Egyptian year which began at the summer solstice and much for one beginning at the heliacal rising of Sirius, and in the second century these dates differed by nearly a month, the solstice taking place on June 24 (Julian) and the rising of Sirius on July 20 (Julian). It is therefore much more probable that the year in question was a sidereal year regulated by the heliacal rising of Sirius (cf. the circumstance that in all the lists Sothis was the first decan of Cancer), and that the month in relation to the zodiac was determined not by the sign through which the sun was passing, but by the constellation which was the last to rise before dawn. The decans would thus be *ώροσκοπούντες* at the birth of the days over which they presided, and this suggestion is confirmed by the fact that in P. Brit. Mus. 98. 15 the decans are called *οί λαμπροί λς ώροσκόποι*. If the calendar refers to a year of this kind the five intercalary days must have been taken into account, as well as a sixth intercalary day every fourth year; but these days were always regarded by the Egyptians as outside the year, and did not interfere with the convenient but inaccurate practice of dividing the ecliptic into 360 degrees, each of which corresponded to one day. Moreover the difficulty is considerably diminished if, as is probable, the decans are regarded not as fractions of the circle of the ecliptic, but as stars or groups of stars rising just before dawn. In this calendar the intercalary days would not have been under the presidency of any of the thirty-six decans or their *κραταιοί*, but each of them would have been dedicated to one of the five great gods of the Osirian circle, Osiris, Aroueris, Typhon, Isis and Nephthys, who were said to have been born on those days. It has long been a matter of dispute whether this year, supposing it to have existed, was divided into months bearing the same names as the months of the ordinary *annus vagus*. The papyrus seems to indicate that this was the case; but its late date prevents the evidence from being conclusive, for it may well have been drawn up by someone who was acquainted with the two traditions that the Egyptian year began with Cancer and also that it began with Thoth 1, and who combined his information by identifying the two years.

It is just possible to explain the papyrus from the usual point of view that the month is determined by the sign of the zodiac through which the sun was passing, but this involves very great difficulties. In the *Pseudo-Gemini Calendarium* (Wachsmuth's ed. of Lydus, p. 183) we find *τὸν δὲ ὑδροχόον διαπορεύεται ὁ ἥλιος ἐν ἡμέραις λ*. These thirty days correspond to Jan. 23–Feb. 21 on the Julian calendar, and since Pharmouthi 16–20 on the same

taining 30 degrees of the ecliptic; they are measured from the spring equinox, which is determined by the intersection of the equator and the ecliptic. The position of this point among the stars is not fixed, but slips slowly backward along the ecliptic; this is the precession of the equinoxes. With a most unfortunate lack of imagination astronomers since the time of Ptolemy have called these divisions by the same names as the constellations, which often gives rise to great confusion unless we know definitely which is referred to. Thus at present the vernal equinoctial point, though retaining the name "First point of Aries," is not in the constellation of Aries, but owing to the precession has shifted about 30° into the constellation Pisces. The constellations of the zodiac however (apart from variations in size) very nearly coincided with the signs in the second century of our era.'

calendar correspond to April 11-15 the sun cannot have been in Aquarius during those five days if the papyrus was drawn up according to the Alexandrian (i. e. Julian) calendar. But especially in astrological calculations in papyri of the Roman period the calendar *κατὰ τοὺς ἀρχαίους* is frequently found (cf. P. Oxy. II. p. 138), and if we suppose that that reckoning was employed by the writer of this papyrus, we find that the sun was in Aquarius during Pharmouthi 16-20 from A. D. 196-291. Similarly with regard to the corresponding entry concerning Pachon 11-15 (l. 198), the sun would on the calendar *κατὰ τοὺς ἀρχαίους* be in Pisces during those five days from A. D. 168-268. These dates are only approximate because the time at which the sun enters the signs of the zodiac varies (in the Julian calendar) from century to century.'

12-42. 'The presiding deity of that season, his name is Nebu, of which the interpretation is that he is the lord of wars and of reason. He is represented by an upright statue with the face of a vulture, wearing a diadem upon his head, and with the face of a serpent behind, having two wings and the feet of a lion and holding four swords, both faces being of gold. He signifies that the governor will . . . evils; there shall be war, dislike and battle, and he will take counsel with the people as a friend. And during his rule there shall be a rebel and there shall be war, and many cities of Egypt will perish on account of the rebel, for the signs of the time are of war and dislike and battle, and there shall be destruction (of many?). In this time many shall live by stealth (?), and some shall live by singing and dancing, and some by chanting in the temples, and some by singing at banquets with sweet voices and they end well. This deity causes by reason the conqueror to be conquered and the conquered to conquer, and many live by receiving gratuities and registering and collecting from men what they have drunk up, and some live by . . . as servants. He causes men to be lame because one foot . . . The sickness in this season is in the intestines and bowels, and there shall be many deaths.'

16. βασιλῆον: cf. the description of the 35th decan quoted in l. 200, note. For the Ionic (?) form cf. l. 11 *μείς* and l. 30 *ζώσονται*.

20. ὁ ἡγούμενος: Boll refers this to the presiding deity; cf. the *κραταιοὶ ἡγεμόνες* in the passage from Porphyry quoted in introd. But ὁ ἡγούμενος seems to be the subject of *ἔσται . . . κοινολογούμενο(ς)* in l. 22, and though the corruption in l. 21 renders the whole passage uncertain, an earthly ruler seems to suit the context better.

24. (αὐ)ροῦ: before *του* is a blank space indicating a lacuna in the archetype or some letters which the scribe could not read. Similar omissions occur in ll. 152, 160, 161, 174, 175, 176, 183, 184, and 198.

28. Perhaps *[καὶ π]ο[λλ]ῶν*. In the next line there is not room for *λαυ[θάνειν]*, but it may have been abbreviated. The reading *λαυ[* is however very uncertain; and we should rather expect a verb referring to singing or dancing.

35-7. The meaning seems to be that men will be forced by tax-collectors to disgorge what they had already spent.

60-72. 'He is represented by an upright statue with the face of a . . . , and of a young pig behind, having a . . . before upon his face, and holding four swords in his hands and . . . His tongue and face are fire. He signifies that this season causes many to make their living by the mouth. And many shall be advocates and others magicians and many singers of gods and kings and many interpreters of languages and many . . . and changing from place to place.'

60. [μηνύει λέγων ὅτι οὐτός] is to be restored before [έστιν on the analogy of ll. 13-4.

77-8. κατα[φθείρειν ?

100-1. The lacunae are restored on the analogy of l. 198-9.

105. αφθνν is perhaps the name, or the beginning of the name, of the goddess, and, if μηνός (Σ)αφθύν be read, may be connected with Σοαπφί, the name of the 35th decan in the MS. of Hermes Trismegistus quoted in the note on l. 200.

107-20. 'She is represented by an image in real lapis lazuli of a woman seated upon a throne having one eye like that of . . . and one like that of Typhon, her face being of gold and her hands adorned (?) . . . , having a diadem upon her head. She signifies that this time causes hidden writings to . . . many foolish men, being unskilful in mind. For this season also produces men ignorant of writing, and again those who know writing very different in character from this kind and from the hieratic (?) writings.'

110.]πυφεως: possibly the genitive of Τυφός or Τυφωεύς was intended.

112. Perhaps σ[τήθ(ε)ι, έστ]ολισμένη then meaning 'folded.'

120. Boll suggests έ[ερατικῶ]ν.

145-65. 'In this season men fall upon women, and many children are born, and there shall be one male child of them which shall be of service to him, but the rest shall die, even the male children. This season causes men to have intercourse with their own female slaves, and they beget children, and these shall rule the lives of their fathers and of the free women. This god causes women to be childless and other children to be begotten and these to rule their lives. The sickness in this season is in the shoulders (?) and . . . The son of the goddess, his name is . . . torsense . eutoououophi, which means terrible speaker. He is represented by a statue with a lion's face, the hair of a god, holding a sceptre in his left hand, and in his right . . . , with the tail of a crocodile.'

146. There is not room for καταφέρο[ντα]ι.

147. αντῶ, if it is not superfluous or a mistake for αντοίς, sc. τοίς ανδράσι, seems to refer to the presiding deity.

154. έτερα: i. e. born of other mothers; cf. Eur. *Medea* 639 έτέροις έπί λέκτροις. The contrast is between the fruitfulness of the slaves and the barrenness of the free women.

156. Probably το[ύς] ᾧ[μους] or το[ύς] ὀφθαλ[μούς]. πανσοτα() in l. 157 is corrupt.

164. οὐ[ρὰ] κορκοδίου: cf. Boll, *Sphaera*, p. 295.

171-83. 'This is the favourable time for chief-priests. It produces many sacred scribes of gods and kings and gives long life to each. It causes a king to bestow many favours even upon his former adversaries and upon . . . , and cities also to bestow favours; it makes men behave well and aim at virtue especially with regard to the god. It causes the king . . . from the other kings who give him great support, as has been said in connexion with another season . . .'

This section is obscured by the frequent omissions of words or letters. εσθαι in l. 175 may be (χαρίζ)εσθαι (cf. l. 177), though τοίς would then be expected rather than προς τους.

180. του θεου: θεου is more probably general than the particular deity presiding over this period.

195. ως is the termination of ὁμοίως: cf. l. 191. For the insertion of these medical recipes in ll. 190-6 cf. the descriptions of the decans quoted in note on l. 200.

195-6. Probably δὸ[ς ἐφ' ἡμέρας | δ.

198. Cf. note on l. 24. A blank space is left between ἐστίν and Παχών.

200. Τετ[. . .]υσα[.]ε[.]η: Mr. Smyly suggests Τετ[ιμα]υσα[.]ε[.]η, comparing the descriptions of the decans in the sign Pisces as given in a MS. of Hermes Trismegistus *De Mensibus ad Asclepium* (Pitra, *Analecta sacra et classica*, v. 2. 279), a passage which corresponds in a remarkable degree with the descriptions of the decans in Pisces found in the papyrus:—

τέταρτος καὶ τριακοστὸς δεκανὸς ἰχθύων πρώτος. οὗτος ὄνομα ἔχει Τετιμᾶ καὶ ἔστιν ἄνθρωπος ἐστολισμένος ὄλος ἱμάτιον κυανεῖον, ἔχει δὲ καὶ χοίρου δοράν, περιεζωσμένος ἀπὸ τῶν μαστῶν ἕως τῶν ἀστραγάλων, ἔχων δὲ ἐν τῇ δεξιᾷ χειρὶ ὑδρίσκην, τὴν δὲ εὐώνυμον ἔχων κεχασμένην παρὰ τὸν μηρόν. κυριεύει δὲ τῶν ποδῶν οἷς καὶ ἐμπίπτει ἀποστήματα. γλῦψον οὖν τοῦτον ἐν λίθῳ βηρύλλῳ καὶ ὑποθεῖς βοτάνην περιστερεῶνα κατακλείσον ἐν ᾧ βούλει καὶ φόρει.

πέμπτος καὶ τριακοστὸς δεκανός. οὗτος ὄνομα ἔχει Σοαπφὶ μορφὴν δὲ ἀνθρώπου. ἔστι δὲ γυμνὸς περιβόλαιον μέντοι ἔχων ὡς ἀπὸ τῶν ὤμων ἐς τὰ ὀπίσω καὶ ἐν μὲν τῇ δεξιᾷ χειρὶ ἔχων ὑδρίσκην, ἐν δὲ τῇ ἀριστερᾷ προσφέρων τὸν λιχανὸν δάκτυλον ὡς ἐπὶ τὸ στόμα καὶ ἐπὶ τῆς κεφαλῆς ἔχων βασιλείον. γλῦψον οὖν κ.τ.λ.

ἕκτος καὶ τριακοστὸς δεκανός. οὗτος ὄνομα ἔχει Συρῶ, ἔστι ἀφανὴς καλούμενος δράκων σπειροειδῆς, πάγωνα ἔχων ἐπὶ δὲ τῆς κεφαλῆς βασιλείον. γλῦψον οὖν κ.τ.λ.

The name of the second decan in Pisces according to the papyrus is very likely connected with the name of the first decan according to Hermes, while the description bears great resemblance to that of the third. Similarly the name of the first decan of the papyrus (⟨Σ⟩αφθύν?; cf. note on l. 105) may well be connected with Σοαπφί, the second in Hermes' list.

222-9. 'This deity causes long old age, until a man be bent by old age; he produces hunchbacks or makes men bent by sickness, he causes dwarfs to be born and monstrosities shaped like a beetle, and persons with no eyes and like a beast and dumb and deaf and toothless . . .'

466. DIRECTIONS FOR WRESTLING.

13.5 × 18.3 cm.

Second century.

This papyrus consists of a series of short sections giving directions for performing certain bodily gestures, and in each case ending with the verb πλέξον. As Mr. Smyly suggests, the purpose of these directions no doubt relates to the different grips in wrestling. That instructions in the palaestra were given in this way is shown by two curious passages, Lucian, *Asinus* 9-10 (pp. 576-8) and Anth. Pal. xii. 206. αὐτός in ll. 25 and 30-1 means 'your opponent,' and αὐτή in l. 19 probably refers to the hand.

The papyrus, which we should ascribe to the second century, is written in a good-sized uncial hand with a tendency to link the letters together by short horizontal strokes. Parts of three columns are preserved, of which we print the first two, keeping the punctuation of the original.

	Col. i.		Col. ii.
	]ασας· σὺ παρανα-		παράθεις τὸ μέσον καὶ ἐκ κε-
	] πρόβαλε καὶ πλέ-		φαλῆς τῇ δεξιᾷ πλέξον
	ξον]		σὺ περίθεις· σὺ ὑπ' αὐτὴν ὑπό-
	τῆ]ν δεξιὰν σὺ κα-	20	λαβε· σὺ διαβὰς πλέξον
5	] σὺ ρεῖψον· σὺ ἀνει-		σὺ ὑπόβαλε τὴν δεξιάν[· σ]ὺ
	μ]εταβαλοῦ· σὺ πλέ-		εἰς ὃ ὑποβάλλει περι[θεί]ς
	ξον]		κατὰ πλευροῦ τὸν εὐ[ώ]νυ-
	ρ]εῖψον· σὺ ἐκου-		μον βάλε· σὺ ἀπόβαλε τῇ εὐ-
	]· σον τὸν πόδα	25	ωνύμφ· σὺ αὐτὸν μεταβὰς
10	] τὴν χεῖρα· σὺ		πλέξον· σὺ μεταβαλοῦ· σὺ κα-
	σ]ὺ μεταδιεράσας		τὰ τῶν δύο πλέξον
	πλέξον]		σὺ βάλε πόδα· σὺ διάλαβ[ε]· σὺ ἐ-
	]· αι ἄρας μετάθεις		πιβὰς ἀνάκλα· σὺ προστ[ὰς
	] τὸν εὐώνυμον	30	ἀνάνευε καὶ εἰς αὐτὸ]ν . . .
15	ἐ]κ γενείου ἐμ-		λου καὶ αὐτὸν ἀντιβλ[. . .
	]τα τοῦ ἐτέρου		. . . . .

	17. μ of μεσον corr. from π.	19. ὑπολαβε Pap.	22. ὃ ὑποβαλλει Pap.
	30. ? μεταβα|λοῦ; cf. ll. 6 and 26.		

467. ALCHEMISTIC FRAGMENT.

12.3 x 8.1 cm.

About A. D. 100.

The subject of this fragment is some process in which silver seems to have been the principal element, but the treatment described is obscure. The text is in a round uncial hand of the end of the first or early part of the second century, and the fragment comes no doubt from some treatise of a scientific or pseudo-scientific character.

σ ζουσιν. ἔστι δὲ ὁ-
[μ]οιος τῇ γινομέ-

[. . .]ντου μέρη β πρὸς
[τὸ] πρότερον μέτρον

	[ν]ηι τοῖς σεληναίοις	[. . .] ἔψε ἐν αὐτῶι
	[.] . ηραι τοῦτον ε . [.] .	15 [τὸ ἀρ]γύριον ἕως
5	[.]ας ὥστε γενέσθαι	[. . .]ους χρωμα σχῆι
	[κ]οτύλην σμηξον	[. . .] . ν καθαράι μο-
	[σ]τυπτηρίαν ἦν οἱ	[. . . .] μέρος α αση
	[βα]φείς χρωῶνται κο-	[. . . .]οισε . ἔμβα-
	[τύ]λης (ἡμισυ) μετρῶν	20 [λ]μ . [. . .]ς καμι
10	[.] . σ κοπ(ύλης) δ' ἡ τρίψας	[ν] . [. . .
	[καὶ] μίξας πάλιν μισ-	. . . . .

1. ἐ|σθίουσιν?

4. Perhaps [ἀ]θήραι, but the context is difficult.

9. μετρῶν or μέτρων?: but there seems to be no reason for the genitive plural.

11. μίσ[γε το]ύτου (with [καὶ] ἔψε in l. 14) or μίσ[χον α]ύτου? μίσυ is precluded by the division of the word after σ.

16.]ous: the s, if it be s, was added later. [χρυσ]οῦ might have been expected.

468. MEDICAL FRAGMENT.

9.6 × 8.7 cm.

Early third century.

This fragment contains the upper part of a column of a medical treatise, written in a well-formed square uncial hand of medium size, probably in the first half of the third century. The subject under discussion is *δυσουρία*, the symptoms and treatment of which are also described in various passages of the ancient writers on medicine.

λα[.]ν οὕτως οἱ παῖδες δυσου-
 ροῦσιν οὐ μόνον ἐπειδὴ
 στενὰ τὰ ἀγγεῖα ἀλλὰ καὶ
 ἐπειδὴ ἄνθρωπος τῆ
 5 πρώτη τῶν ἡμερῶν
 θερμώτατος τῆ πλε[ί]σ[τη]
 θερμασία φρυγομέν[ων]
 καὶ ξηραιομένων [τῶν]
 ὑγρῶν. ὁ δὲ τεθλασσω[μέ-
 10 νος εἰς μὲν κοιλίας ὑπ[ο-

φορὰν χρησιμώτερος εἶς
 [δὲ] οὕρησιν ἄθετος ἔστα[ι
 [. ὕ]γραίνω[ν
 [.]πως [

1. Cf. Galen, *περὶ Εὐπορίστων* iii (Kühn, *Med. Gr.* xiv. p. 571) τοῦτο δὲ καὶ παιδίοις μὴ δυναμένοις οὕρησαι ποιεῖ. The word *δυσουρεῖν* is found in Aretaeus, *Χρον. Παθ.* ii (Kühn, *Med. Gr.* xxiv. p. 141); *δυσουριᾶν* is the commoner form.

9-10. Cf. Athen. i. 32 d οἱ δ' ἐπιμελέστερον τεθαλαττωμένοι οἴνοι ἀκραιπαλοὶ τέ εἰσιν καὶ κοιλίας λύουσιν.

469. GRAMMATICAL RULES.

8.5 x 10.5 cm.

Early third century.

This papyrus, which contained on the *recto* official correspondence (in which the form *νανβίας* occurs) written in a fine almost uncial hand of the second century, had been cut down so as to form a long narrow strip before the *verso* was used for writing a series of grammatical rules in several columns. Of these one column is completely preserved, and there are the beginnings of lines of the next, written in an irregular semi-uncial hand of the third century. The rules, which are of an elementary character, deal, so far as the fragment goes, with the conjugation of the contracted (or, as they are called, 'perispome') verbs.

τοῦ προσώπου διὰ τῆς αἰ δι-
 φθόγγου, προσγραφομένου
 δὲ τοῦ ι μὴ συνεκφωνουμέ-
 νου δέ, οἶον γελῶ γελᾶς γε-
 5 λᾶ. οἱ μέντοιγε Αἰολεῖς προσ-
 φωνοῦσι. γελεες καὶ βοες λέγον-
 τες. κατὰ δὲ τὸν παρατατικὸν
 κατὰ μὲν τὸ πρῶτον πρόσωπον
 διὰ τοῦ ων ἐκφέρεται ἐπὶ δευ-
 10 τέρου καὶ τρίτ[ο]υ προσώπου διὰ
 τοῦ α, οἶον ἐγέλων ἐγέλας ἐγέλα.
)—

ἡ δὲ τρίτη τῶν περισπωμένω[ν]
 [ρ]ημάτων συζυγία ἐκφέρεται κα-
 τὰ τὸν ἐνεστῶτα χρ[ό]νον ἐπὶ δευ-
 15 τέρου καὶ τρίτου προσώπου διὰ
 τῆς οἰ διφθόγγου, οἶον χρυσῶ

1. Over *ai* is a horizontal stroke ; so l. 3 *ι*, &c. 1-2. διφθογ' γου Pap. ; so in l. 16.
 6. l. γέλαις καὶ βόαις. 8. κατα over an erasure. 11. ελ of εγέλας corr. from γ.
 13. α of κα corr.

‘(The second conjugation of circumflex verbs in the present tense forms the second and third) person by the diphthong *ai*, the *ι* being adscribed but not pronounced together (with the *α*), as γελῶ γελᾶις γελᾶι. The Aeolians however pronounce it γέλαις and βόαις. In the imperfect the first person is formed by *ων* and the second and third by *α*, as ἐγέλων ἐγέλας ἐγέλα.

The third conjugation of circumflex verbs in the present tense forms the second and third person by the diphthong *οι*, as χρυσῶ (χρυσοῖς χρυσοῖ).’

5-6. Cf. Joannes Gr. (Meister, *Griech. Dial.* i. p. 176) τῆς δευτέρας συζυγίας τῶν περισπωμένων τὸ *ι* ἐπὶ δευτέρου καὶ τρίτου προσώπου ἀνεκφώνητον ὃν παρὰ ταῖς ἄλλαις διαλέκτοις ἐκφωνεῖται οἶον βόαις βόαι γέλαις γέλαι νίκαις νίκαι.

470. MATHEMATICAL TREATISE.

16.7 x 19 cm.

Third century.

A leaf, of which the top is lost, from a papyrus book written in double columns on a page, and containing apparently descriptions of astronomical instruments. The writing is a medium-sized semi-uncial of the third century. The high stop is found, and a comma-shaped sign is used occasionally for filling up short lines. For the interpretation of this papyrus we are indebted to Mr. J. G. Smyly.

Lines 1-31 are the end of a description of a πεσσευτήριον, of which instrument Eustathius (*ad Od.* p. 1397) says καὶ ὅτι Πλάτων τὴν τῶν πεσσῶν εὔρεσιν Αἰγυπτίοις ἀνατίθησιν ἐν Φαίδρῳ λέγων αὐτοὺς πρῶτον ἀριθμὸν εὔρειν καὶ γεωμετρίαν καὶ ἀστρονομίαν ἔτι δὲ πεττεῖαν τε καὶ κυβείαν καὶ δὴ γράμματα· καὶ ὅτι οἱ τοῦ Πλάτωνος ὑπομνηματισμοὶ οὐ τὴν παρ’ Ἑλλησι πεττεῖαν σημαυθῆναί φασι ὑπὸ Πλάτωνος ἀλλὰ τὴν τοῦ λεγομένου πεττευτηρίου. καταγράφεσθαι γάρ τι πλινθίων ὥσπερ ἐν τῇ πεττευτικῇ παιδιᾷ δι’ οὗ τὰ κινήματα τοῦ ἡλίου καὶ τῆς σελήνης ἔτι δὲ καὶ τὰ ἔλλειπτικὰ πραγματεύονται οἱ Αἰγύπτιοι. The details are rather obscure ; and the difficulties of the technical phraseology

are increased by the inaccuracies of the papyrus, which throughout contains frequent errors especially with regard to numbers. These have strokes, either horizontal or slanting, over them, but no distinction is maintained between ordinary numerals and fractions. A mention of a βίβλος occurs in l. 24, which probably refers to the books of Hermes (cf. note *ad loc.*), perhaps the authority upon which the present treatise is based.

Lines 31 to the end are concerned with the construction of a *ὀρολόγιον* or time-piece, shaped something like a flower-pot. The figure, which in l. 35 is called a *δλμισκος*, appears to be a frustum of a right cone, of which a vertical central section is a quadrilateral, having two sides horizontal and parallel, and the other two inclined at equal angles to the horizon. In the present case the length of the upper line is 24 *δάκτυλοι*, that of the parallel lower line or base (*πυθμήν*) is 12, and the vertical depth is 18. The operations performed in ll. 38-46 are (1) add together the lengths of the top and base, (2) divide by 2, (3) multiply by 3, result x , (4) find $\frac{x}{3}$, (5) find $\frac{x}{4}$, (6) multiply $\frac{x}{4}$ by $\frac{x}{3}$, result y (for the nature of the last process cf. l. 45, note). The lines lost between ll. 46 and 47 probably contained a statement that if a series of horizontal lines were drawn across the original figure at distances of 1 *δάκτυλος* from each other, there would be 19 such lines and 18 figures of the same kind as the original (since the height of the figure is 18 *δάκτυλοι*). The lengths of the lines will form an arithmetical progression, each line being $\frac{2}{3}$ *δάκτυλος* shorter than the preceding, i.e. they diminish *κατὰ δέμοιρον* (l. 48). These quadrilateral figures are all subjected to the same process as the original, but the writer displays considerable ingenuity in varying his expressions. Probably the vessel was filled with water, and time was calculated by the nearly uniform descent of the surface caused by the water running through a small hole in the centre of the base.

Recto.

Col. i.		Col. ii.
.
φωτὸς [		[ 11 letters]ριθ[. . κα-
μεταθο[		θάπερ γάρ σοι ου . . .
σων ἀπὸ τ[ῶν . .] χωρ[ῶν		βίβλος λέγει ε . . . [. πε-
ῶν ζ̄ μὲν εἰσιν μέλανε[ς	25	ρὶ τῆς Φερνούφεως [. . . .
5 ξ̄δ λευκοὶ καὶ πάντες κυ-		διόπερ καὶ τὴν εἰ[. . .

νὸς προσηγορίαν ἔχουσιν,
 οὕτως, ιε ις ιζ ιη ιθ κ κα
 κβ κγ κδ κε κς κζ κη
 κθ λ, γείνονται τξ, ις
 10 τὴν λεγομένην ἐν τῷ
 πεσσευτηρίῳ Φορώρ,
 ἔστιν Ὀρου οἶκος, ις συμ-
 πλήρωσιν λ χωρῶν
 [ι]ς τὸν ἀριθμὸν τῶν ἡ-
 15 μερῶν τῆς συνόδου.
 ταύτην δὲ τὴν χώραν
 οὐ μεταφέρουσιν ψῆφον
 ἐπειδὴ καὶ ἐν τῇ συνοδικῇ
 ἡμέρᾳ ἀφώτιστός ἐσ-
 20 τιν ἡ σελήνη. ἀφ' ὧν ἀρι-
 θμῶν ἐὰν ἀφελῶμαι

τῇ Φερνούφι θεὰν [. . .
 μεγίστην λέγουσ[ιν ἀ-
 πὸ τῆς μεγάλης περ[. . .
 30 ας τὴν προσηγορίαν ἔχ[ον-
 τες. τὸν δὲ τῶ[ν ὠ-
 ρολογίων ἀριθμὸν τῆς [κα-
 τασκευῆς οὕτως ἀ[πο-
 διδῶσιν, τὸ μὲν ἄνω [
 35 ὀλμίσκου δακτύλων [κδ
 ποιοῦντες, τὸν δὲ πυθμέν[α
 ιβ δακτύλων, τὸ βάθος δ[α-
 κτύλων ιη. ἐὰν προ[σθῶ-
 μεν τοὺς κδ δακ[τύλους
 40 τοῖς ιβ τ[οῦ πυ]θμ[ένου
 ἔσοντα[ι δάκτυλοι λς,
 ὧν τὸ (ἡμισυ) ιη, ἐπὶ γ γείνον-
 ται διὰ τὴν περιφερίαν
 νδ, τούτων τὸ τρίτον ιη,
 45 τὸ δ' ιγ (ἡμισυ). ποιεῖ τη ἐπὶ η
 γίνεται ρμγ, ποιεῖ οὕτως Σδ.

11. φορωρ' Pap.

17. σ of μεταφέρουσιν corr. from ρ.

43. π of περιφεριαν corr.

Verso.

Col. i.

[. . .]β ἐπι[. . .]ι[.
 [. . .]η κ[α]τὰ δίμοιρον. γεί-
 [νετ]αι οὖν πρώτη γραμ-
 50 [μῆ .] . [. . .] κδ, δι[[α]]πλασιασ-
 [θέν]τος τοῦ ἀριθμοῦ γεί-
 [νετ]αι μη, ὧν ἄφελε τὸ
 [β', λο]ιπαὶ μξγ', τούτων
 [τὸ] (ἡμισυ) {κ' } κ(γ)β', ἐπὶ τὸ τρίτον
 55 [γείν]εται οα, τὸ δὲ γ' κγ

Col. ii.

[ἐπὶ γ γείνε]ται ξε, τὸ [γ'
 70 [καβ',] τ[ὸ δ' ις]δ', {ταισβ}
 ἐπὶ καβ', γίνεται εἰβ',
 ὧν ἄφελε μίαν, λοιπαὶ
 δίβ'. ε καγ', δίπλωσον
 μββ', ἄφελε β', λοιπαὶ μβ,
 75 τὸ ἡμισυ κα, ἐπὶ γ γεί-
 νεται ξγ, τὸ γ' κα, τὸ
 τέταρτον ιεβ'ίβ', ἐπὶ

<p>[δεύ]τερον, τὸ δὲ δ' ἰς δεύ- [τερ]ον ἰβ', γείνεται τιβ'. [ἡ δ]ὲ δευτέρα χώρα ἐστὶ [δ]ακτύλων κγγ' καὶ δι- 60 [πλα]σι[ασ]θέντος γείνε- [ται μ]ςβ', ἀφελε τὸ β' [τῆς] συ[σ]τολῆς, λοιπαὶ μς, [τὸ] (ἡμισυ) κ[γ, ἐπὶ γ] ξθ, ὦν τὸ [γ' κ]γ, τ[ὸ δὲ δ' ἰ]ξδ', ἐπὶ ιγ 65 [γεί]νετ[αι] τιε (ἡμισυ) ἰέ, ἐξ ὦν [ἀφε]λ[ε τὸ ἰ]ς', λοιπαὶ τας (ἡμισυ). ἐν . [. . .] τῇ τρίτῃ γραμ- μ[ῆ] ἐ[ἰ]σ[ι]ν δάκτυλοι κββ'</p>	<p>μα γείνεται τοβ'ίβ', ἄ- φελε αβ' λοιπαὶ τξβ'. 80 ς κβ', μδ' ἀφαιρεθέν- τος τοῦ διμοίρου, τὸ (ἡμισυ) κγ', ἐπ[ὶ] γ ξα, τὸ γ' {ἐπὶ} κγ', τὸ δ' ιεδ', ἐπὶ κγ' τίβ', ἀφελε β (ἡμισυ), λοιπαὶ 85 τὸ (ἡμισυ) ἰβ'. ζ ἀριθμὸς κδ ις μ, ἀφαίρει β', λοιπαὶ λθγ', ὦν τὸ ἡμισυ ιεβ'.</p>
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3-5. The numbers are very unintelligible as they stand. If ξ be read for ζ in l. 4 and ξ δέ for ξδ in l. 5, there may be some reference to the sixty dark nights and the sixty bright days in the space of two months. Cf. the *αἴνιγμα* of Cleobulus (Diog. Laert. i. 90), φέρεται δ' αὐτοῦ ἐν τοῖς Παμφίλης ὑπομνήμασι καὶ αἴνιγμα τοῖον·

Εἰς ὁ πατήρ, παῖδες δυοκαίδεκα, τῶν δὲ ἐκάστῳ
παῖδες δις τριάκοντα διάνδιχα εἶδος ἔχουσαι·
αἱ μὲν λευκαὶ ἕασιν ἰδεῖν, αἱ δ' αὖτε μέλαιναί·
ἀθάνατοι δέ τ' εὐδῶσαι ἀποφθινύθουσιν ἅπασαι.

ἔστι δὲ ὁ ἐνιαυτός.

5. *κυνὸς προσηγορίαν*: there seems to have been a series of summations of consecutive numbers, of which a specimen is given in the following lines:—15 + 16 + 17 + etc. + 30 = 360. In the Codex Cizensis of Nicomachus Gerasenus is a series of *προβλήματα ἀριθμητικά* of which the first is headed τοῦ κυνός. *δοθέντων ἀπὸ μονάδος ὀποσωνοῦν ἀριθμῶν ἐφεξῆς εὐρεῖν ὅσος ἐστὶν ὁ σύμπας*, 'Given any number of consecutive figures starting with unity to find their sum.' This problem is generally assigned to Diogenes Cynicus (*κυνός*). Perhaps arithmetical progressions went by this name.

9-15. 'up to the place in the *πεσσευτήριον* which is called Phoror, which is the house of Horus, and extends for 30 complete *χῶραι*, making up the number of days from conjunction to conjunction.' The real period from conjunction to conjunction is about 29½ days. Without knowing more about the construction and use of the *πεσσευτήριον* it is difficult to say what οὐ μεταφέρουσιν ψῆφον in l. 17 means. The reason assigned in ll. 18-20 is that on the day of conjunction the moon reflects no light from the sun. **Ἦρου οἶκος* is a translation of *Φορώρ* which = Egyptian *Per-Hor* 'house of Horus.'

24. *βίβλος*: the reference is very likely to the books of Hermes; cf. Clem. Alex. *Strom.* vi. 4 μετὰ δὲ τὸν ᾠδὸν ὁ ὠροσκόπος ὠρολόγιόν τε μετὰ χεῖρα καὶ φοίνικα ἀστρολογίας ἔχων σύμβολα πρόεισιν. τοῦτον τὰ ἀστρολογούμενα τῶν Ἑρμοῦ βιβλίων τέσσαρα ὄντα τὸν ἀριθμὸν αἰεὶ διὰ στόματος ἔχειν χρή, ὦν τὸ μὲν ἔστι περὶ τοῦ διακόσμου τῶν ἀπλανῶν φαινομένων ἀστρων, τὸ δὲ περὶ τῶν συνόδων καὶ φωτισμῶν ἡλίου καὶ σελήνης, τὸ δὲ λοιπὸν περὶ τῶν ἀνατολῶν. The mention

of the *ὠρολόγιον* and the *σύνοδοι* and *φωτισμοί* of the sun and moon affords a noteworthy point of contact with the papyrus.

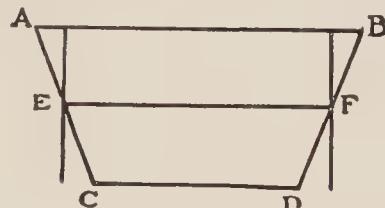
25. *Φερνούφεως*: apparently another division of the *πεσσευτήριον* like *Φορώρ* in l. 11.

31-46. 'The calculation of the construction of time-pieces is thus given. Make a *δλμίσκος* with an upper line of 24 *δάκτυλοι*, a base of 12 *δάκτυλοι*, and a depth of 18 *δάκτυλοι*. If we add the 24 *δάκτυλοι* to the 12 *δάκτυλοι* of the base the result will be 36 *δάκτυλοι*; $\frac{1}{2}$ of this is 18, multiplying, on account of the round surface, by 3 we obtain 54; $\frac{1}{3}$ of this is 18, $\frac{1}{4}$ is $13\frac{1}{2}$; 18 multiplied by $13\frac{1}{2}$ makes 243.'

45. l. *ποιεῖ ἡ ἐπὶ ἡ γ (ἡμισυ) Σμγ*. The last process consists of the multiplication of the two preceding figures ($\frac{x}{3}$ and $\frac{x}{4}$), though it is incorrectly performed here as in the corresponding passages of the various *γραμμαί*. In the first *γραμμή* (l. 57) $23\frac{2}{3} \times 17\frac{3}{4} = 420\frac{1}{12}$, for which the papyrus has $300\frac{1}{12}$ (cf. note *ad loc.*); in the second (ll. 64-5) $23 \times 17\frac{1}{4} = 396\frac{3}{4}$, for which the papyrus has in l. 65 $315\frac{1}{2} \frac{1}{15}$, but cf. l. 66, where the total $396\frac{1}{2}$ is reached; in the third the product is lost; in the fourth (l. 71) $16\frac{1}{4} \times 21\frac{2}{3}$ (as is expressly indicated by the papyrus) makes $352\frac{1}{12}$, for which the text has $51\frac{1}{2}$; in the fifth (ll. 77-8) $21 \times 15\frac{3}{4} = 330\frac{3}{4}$, for which the text has $370\frac{3}{4}$; in the sixth (ll. 83-4) $20\frac{1}{3} \times 15\frac{1}{4} = 310\frac{1}{12}$, for which the text has $300\frac{1}{12}$.

The whole process may be explained in this way.

Let AB and CD be two successive *γραμμαί*. Half of AB + CD is the length of EF drawn halfway between the two lines. This is multiplied by 3 *διὰ τὴν περιφέρειαν* (l. 43): if the writer took the ratio of the circumference of a circle to its diameter to be 3 instead of π , the result will be the circumference of the circle described on EF as diameter. This is divided by 3 (i.e. by π), giving the diameter again. The diameter is then multiplied by a quarter of the circumference (in modern language



$2r \times \frac{2\pi r}{4} = \pi r^2$, where r is the radius), giving the area of the circle. If now the writer made the specious but incorrect assumption that the volume of the frustum of the cone contained between the planes AB and CD was equal to that of the cylinder of equal height standing on the circle described on EF as diameter, then since the distance between AB and CD is 1 *δάκτυλος* he would have regarded his result as the volume expressed in cubic *δάκτυλοι*. The error arising from this assumption is comparatively small in the present case. If the instrument in question were a water-clock, a knowledge of this volume would be of great importance.

46. *ποιεῖ οὕτως Σδ*: the meaning of this number, which corresponds to the revised totals in ll. 66, 73, 79 and 85 after a certain deduction has been made from the totals obtained previously (cf. l. 45, note), is obscure.

48-57. 'The first line is therefore 24 *δάκτυλοι* in length; twice this number is 48, subtract $\frac{2}{3}$, the remainder is $47\frac{1}{3}$, half of this is $23\frac{2}{3}$, this multiplied by 3 makes 71, $\frac{1}{3}$ of this is $23\frac{2}{3}$, and $\frac{1}{4}$ is $17\frac{3}{4}$, total $420\frac{1}{12}$.' On the relation of this figure to the original one see *introd.*

50. There is not room for *δακτύλων* written out, but the word may have been abbreviated. The process of doubling the upper side and then subtracting $\frac{2}{3}$ is equivalent to adding together the lengths of the two opposite sides; cf. ll. 38-40.

54. The reading of the first two letters is very doubtful, but the sense is made certain by a comparison with the parallel passages in ll. 75 and 81. *ἐπὶ τὸ τρίτον*, as the arith-

metic in the parallel passages (cf. l. 45, note) shows, is a mistake for ἐπὶ γ, i. e. multiplication by 3. This abnormal use of an arithmetical term is immediately followed by another, δεύτερον instead of διμοιρον for $\frac{2}{3}$, and the occurrence of these irregularities is traceable to the incorrect verbal interpretation of the figures γ and β. The method of expressing $\frac{3}{4}$ in l. 56 ($\frac{2}{3} + \frac{1}{2}$) is also unusual.

57. τιβ' : l. υκίβ', cf. l. 45, note. The confusion of υ and τ is easy and the space left between τ and ι points to an omission.

58-66. 'The second figure consists of $23\frac{1}{3}$ δάκτυλοι, twice this makes $46\frac{2}{3}$, subtract $\frac{2}{3}$ for the contraction, the remainder is 46, $\frac{1}{2}$ is 23, 3 times this is 69, $\frac{1}{3}$ of this is 23, $\frac{1}{4}$ is $17\frac{1}{4}$, this multiplied by 23 makes $396\frac{3}{4}$, subtract $\frac{1}{6}$, the remainder is $396\frac{11}{6}$.'

The process up to l. 64 is the same as in the previous figure. The numbers in ll. 64-7 are clearly very corrupt, but if ιγ in l. 64 be corrected to κγ the result becomes intelligible. $17\frac{1}{4} \times 23$ gives $396\frac{3}{4}$, i. e. τϩβ'ίβ', which has been corrupted to τιε (ἡμισυ) ι'ε'; but after subtracting the last fraction the total in l. 66 is nearly correct; cf. l. 45, note.

62. [τῆς] συ[σ]τολῆς: this means that $\frac{2}{3}$ δάκτυλος is subtracted because each γραμμὴ is both shorter than the one preceding and larger than the one following by $\frac{2}{3}$ δάκτυλος.

69. About eight lines are lost at the top of the column, which may be restored διπλωσον γίνεται μεγ', ἀφελε β', λοιπαὶ μδβ', ὡν τὸ ἡμισυ κβγ' ἐπὶ γ ξζ, τὸ γ' κβγ', τὸ δ' ιζβ'ίβ', ἐπὶ κβγ' γίνεται τοδίβ'. δ κβ, διπλωσον μδ, ἀφελε β', λοιπαὶ μγγ', τὸ ἡμισυ καβ κ.τ.λ.

70-1. The figures, as usual, are very corrupt; $16\frac{1}{4} \times 21\frac{2}{3} = 352\frac{1}{2}$, instead of which the text has in l. 71 $5\frac{1}{2}$. The correct figure τνβ'ίβ' seems to have been transferred to l. 70 and there to have been corrupted into the meaningless ταισβ. Though the final β is not certain, τὰ ἴσα cannot be read, even if it made sense. The figures $4\frac{1}{2}$ in l. 73 are a continuation of the original error $5\frac{1}{2}$ for $352\frac{1}{2}$; cf. note on l. 45.

73. At this point the writer becomes more concise; ε means the fifth γραμμὴ, which is $21\frac{1}{3}$ δάκτυλοι in length. The usual operations are performed correctly as far as l. 77. In l. 78 μα is an error for κα, and $370\frac{3}{4}$ should be $330\frac{3}{4}$; cf. note on l. 45. The number at the end of l. 79 should probably be $329\frac{1}{2}$.

80-1. 'The sixth (γραμμὴ) is $20\frac{2}{3}$ (δάκτυλοι), which become $40\frac{2}{3}$ when the $\frac{2}{3}$ has been subtracted.' This is a short way of saying that when all the operations up to the subtraction of the $\frac{2}{3}$ have been performed, the result is $40\frac{2}{3}$ ($20\frac{2}{3} \times 2 = 41\frac{1}{3}$; $41\frac{1}{3} - \frac{2}{3} = 40\frac{2}{3}$).

82. The superfluous ἐπί before κγ' is obviously due to the occurrence of ἐπὶ κγ' in the next line.

84. $15\frac{1}{4} \times 20\frac{1}{3} = 310\frac{1}{2}$, for which the text has either $310\frac{2}{3}$ or $300\frac{1}{2}$; cf. l. 45, note.

85. The seventh γραμμὴ is 20 δάκτυλοι long. κδ ις is a corruption of κ followed by διπλωσον or διπλασιασθέντος.

87. ιε is an error for ιθ.

V. SECOND CENTURY DOCUMENTS

(a) OFFICIAL.

471. SPEECH OF AN ADVOCATE.

30.5 × 46.5 cm.

Second century.

THIS long papyrus, written in a semi-uncial hand and elaborately punctuated like a literary work, contains part of a speech of an advocate directed against a person whose name is apparently Maximus. The precise point at issue is not clear. There are accusations concerning money-lending, and some question connected with the holding of the office of gymnasiarch arises, but the greater part of the speech consists of an outspoken denunciation of the relations of Maximus to a certain boy. That Maximus was or had been a very high official is shown by several passages; cf. the references in l. 54 to the regal state assumed by him, in ll. 66-72 to the crowd of clients, in ll. 95-7 to petitions made to him and his power to confiscate property, and in ll. 124-30 to his journeys throughout Egypt. These allusions suit no one so well as the praefect himself, and the view that Maximus had been praefect of Egypt is supported by l. 22, where ε[π]αρχείας is the most probable reading. On this hypothesis the κύριος whose τύχη is appealed to by witnesses in l. 65 and before whom this speech was delivered, was more probably the reigning emperor (cf. l. 32, where κύριος means the emperor) than the praefect in office. Whether however this speech was really delivered or is a composition in the style for instance of 33 (cf. Bauer, *Archiv*, I. pp. 29 sqq.) may be doubted. It is difficult to imagine the circumstances under which such violent accusations would actually be made, and unfortunately the identity of Maximus is far from clear. The only second century praefect known to have borne that name is Vibius Maximus (A.D. 103-7), but the papyrus probably belongs to the age of Hadrian or the Antonines.

Out of six columns the first (not printed) has only the ends of a few lines, while the sixth has lost the ends of lines, and the second and fifth are disfigured by considerable lacunae. Two kinds of stops, the high and low point, are employed and one or two accents and breathings occur. The papyrus has been subjected to much revision, additions to or recastings of the main text being appended at the bottom of Cols. ii-v by a different hand. The position at

which the alterations were to be made is indicated in one or two instances by critical marks.

Col. ii.

καὶ [τῶν] ἀρχαίων ἀπο[στε-]
) ρεῖτ[αι π]^οροσθήσω τι κύριε
 περ[ὶ οὗ] θαυμάσεις οἶμαι καὶ
 ἀπι[στήσ]εις ἕως ἂν τὰ γράμ-
 5 μ[ατα ἀνα]γνώ[[ν]]μεν· τόκον κα-
 τέκρουνεν οὗ μὴδέπω χρό-
 νου λαβόντες ἔνιοι τὸ δάνει-
 ον ἦσαν. τί φησιν; ἀποδη-
 [μοῦντ]ες ἠγνοήσατε τὰς
 10 [π]ερὶ τούτων γεγραμμέ-
 νας ὑμ[εῖν] ἐπιστολάς; ἄμει-
 νον δ' αὐταὶ καὶ σαφέστε-
 ρον τὴν περὶ τοῦτο ἀκρεί-
 βειαν καὶ τὴν ἐπιμέλειαν
 15 Μαξίμ[ο]υ δηλώσουσιν.
 ὁ μὲν γὰρ τελευταῖος ὑπο-
 μνημα[τ]ισμὸς [ἐ]πισφρα-
 γίζει τὴν δούλην αὐτοῦ
 καὶ τὸν ἔρωτα τὸν πρὸς
 20 τὸ μεира[κ]ιον . . . βομέ-
 νων γὰρ ἐπειδὴν ἀπαλ-
 [λ]αγῆι τῆς ἐ[π]αρχείας εἶτα
 [.] τοὺς τόκους
 [.] . ετα[.π]α . . ο .
 25 [12 letters] . [. . .]
 [„ „]ρο[ι] ὑπο
 [„ „]ν διαδο-
 [Χ] . ερ διὰ τὰς
 [.] γυμνα[σ]ιαρχίας
 30 [ἐπι]τηρητα[ι]ς εἰς μὲν

Col. iii.

37 νὸς ἔ[σται] γυμνασίαρχο[ς]
 τὸ δὲ ἕνατον καὶ εἰκο-
 στὸν Ἀνείκτητος [γυμνα-
 40 σιαρχή]σει. ταῦτ[α δὲ ἐκ
 τίνος αἰτ[ί]ας σ[.]
 κας; ἔξαπατηθ[ῆ]ναι
 ἢ καὶ δωρεὰ[ς] λαβεῖν
 φήσεις; συνφέ[ρει] τοί-
 45 νυν τοῦλαττο[ν μόν]ον
 ὁμολογεῖν. ἡμεῖς δ' οὐ-
 κ εἰληθέναι σε μισθὸν
 [ἀλλὰ δε]δωκέναι φαμέν.
 τ[ί] γὰρ ἑπτακαίδεκαετῆς
 50 [π]αῖς πᾶσαν ἡμέραν ἐδεί-
 πνει παρὰ σο[ί;] τούτων
 ἕκαστος ὁσάκις ἠξιώθη
 μεταλαβεῖν ἰστιάσεως,
 [ο]ὐδὲ γὰρ ραδίως ἐκβασι-
 55 λισθεῖς ἅπαξ τὰ τοιαῦ-
 τα ἐχαρίζου, τὸν παῖδα
 ἑόρακεν ἐν τῶι [σ]υνποσί-
 ωι καὶ μετὰ τοῦ π[α]τρὸς
 καὶ μόνον. ἑόρακε δὲ καὶ
 60 [βλ]έμμα ἀναίσχυντον
 καὶ διαπομπὰς ἀναισχύν-
 του[ς] ἐραστῶν δα[.]ειων.
 τί δὲ πᾶσαν ἡμέ[ρ]αν ἠ-
 [σ]πάζετο; μαρτύρονται
 65 κύριε τὴν σὴν τύχην
 [εἶ] μὴν ἀναμενόντων

[τὸ] ἐν[νεακαιδ]έκατον
 [ἔ]τος τ[οῦ] κυρίου Βερνεικια-
 [. . .] . . αλ . . . γειας . . τω τῶν πώποτε
 [. . .] . . [.] κ[αὶ] γ[υμνασιάρχων καὶ γρα-
 35 [μα]τ[έω]ν κ[αὶ] τῶν τῆς γ[υμ]νασιάρχιας
 [ἐπιτηρητῶν . . .] . [.] [.] . . .

αὐτ
 [[ἡμ]]ῶν τὸν ἀσπασμὸν
 Traces of 4 lines by the second hand.

5. μεν' above the line. 6. ὄν P^{ap}. 8. ἦσαν' P^{ap}. 11. επιστολας' P^{ap}. 15.
 δηλωσουσιν' P^{ap}. 20. μειρακιον' P^{ap}. 29. γυμνα]σιαρχιας' P^{ap}. 30. ἐπι]τηρητα[ι]ς'
 P^{ap}. 40. σιαρχησει. P^{ap}. 42. κας' εξαπατηθ[η]ναι' P^{ap}. 44. φησεις' P^{ap}. 46.
 ομολογειν' P^{ap}. 48. φαμεν' P^{ap}. 51. σ[οι] P^{ap}. 53. ιστιασεως. P^{ap}. 1. ἐστιάσεως.
 56. εχαριζου. P^{ap}. 58. ωι' . . . πατρος' P^{ap}. 59. μονον' P^{ap}. 62. δα[.]ειων' P^{ap}.
 63. η[σ]παζετο' P^{ap}. 65. τυχην. P^{ap}.

Col. iv.

72 καὶ θυραυλούντων ἐκ τ[οῦ]
 κοιτῶνος ἐξιδόντα τὸν
 παῖδα ἐορακέναι μόν[ον]
 75 [[συ]] σύμβολα δεικνύντα
 τῆς πρὸς τοῦτον ὀμει-
 λίας. ἀπαξ γὰρ ἐν ἔθει τῆς
 α[ἰ]σχύνης γενόμενον
 εὔμορφον καὶ πλούσιον
 80 μειράκιον ἐθρύπητο
 καὶ ἐξύβρι[ζ]εν ὥστε ἀντι-
 κρυς ἀπάντων συνπαί-
 ζειν καὶ ἐξήρητῆσθαι τῶν
 χειρῶν [Εὐ]τύχου τοῦ κοι-
 85 τωνείτου καὶ γέλωτα
 πολὺν καὶ ἀνεμμένον
 ἐν μέσοις τοῖς ἀσπασο-
 μένοις γελᾶν. ἦν δὲ οὐ-
 κ ἀσύνητον, ὥστε καὶ
 90 ἐπίδειξις ἦν αὐτῶι πρὸς
 τοὺς δανειζομένους
 ἃ ἔπραττεν. τί οὖν ὁ κα-

Col. v.

[ἐ]ν θεάτρῳ καθίσαντα
 παρέδωκας εἰς θ[ά]ν[ατον],
 ἀγένειον δὲ καὶ ο[.] . . γ
 ἔτι καὶ εὔμορφον μ[ε]ιρά-
 110 κιον ἐν τῶι [πραι]τωρίῳ
 πᾶσαν ἡμ[έ]ρα[ν] τηρῶν
 οὐκέτι ἔπεμπες [ἐπὶ τὰ
 διδασκαλε[ῖ]α κα[ὶ] τ[ὰ]ς προ-
 σηκούσας τοῖς ν[ε]ανί[α]ις
 115 τριβ[ά]ς. πόσῳ δι[κ]αιότε-
 ρον ἂν ἐμέμψω τῶν . . .
 τα[ῦ]τα πα[ι]δαγωγ[οῦ]ν-
 τα πατέρα καὶ
]γστ[.]
 120 [.]]εκτ[.] . σ[.]
 λ[.] . . .] τ τ . [.]
 χ[.] . . .] . . . ιχ[.]ε . . [.]
 καὶ ε[.] . .] [.] . . .
 περ[ι]πα[τ]εῖς ὄλην [τὴν] Αἰ-
 125 γυπτ[ον] σὺν] μειρακίῳ.
 οὐ μὴν εἰς [τὸ] τοῦ . [.]

τηφῆς σὺ καὶ ὑπεραύ-
 [σ]τηρος οὐκ ἐκώλυες; ^{ἀλλ' ἐὰν} [[ἐὰν]]
 95 μὲν πένης ἄνθρωπος
 [ἐν] εὐτελέσιν ἱματίοις
 ἐντύχη^ν σοι τὴν οὐσίαν
 αὐτοῦ καὶ τῆς γυναικὸς
 καὶ τῶν περὶ αὐτὸν ἀνα-
 100 λη[[μ]]φθῆναι κελεύεις καὶ
 τὸν οὐκ ἐν λευκαῖς ἐσθήσιν
 τοσα[.]τ[ο]υ δευτέρου [[τόκου]]
 πλήρη
 τούτου τόκου [[που]] τὸ συμ-
 καὶ ἡ προσ
 πληρη τη της [[η ρα]]
 105 [. . .]τρικης τῆς [. .]ωσυ . ματε[. .]

ἀγοραίου κριτηρ[ίου βῆμα ?
 ἑπτακαιδεκαετ[ῆς παῖς ἔσ-
 πετό σοι; τί οὖν καὶ ἐ[ν Μέμ-
 130 φει καὶ ἐν Πηλουσίῳ [καὶ
 ὅποι ποτ' ἦσθα μιζ[. . . .
 συ[[ν]]παρῆν; οἱ μὲν [ἄλλοι
 × πάντες περισταμέ[εθα
 τὰς τε ἀποδημί[α]ς καὶ
 135 τὰς κρίσεις ὥστε μ[. . . .
 × οἱ μὲν ἀλ[λο]ι πάντες περι[μιστά-
 μεθα τὰ[ς ἀ]ποδημί[α]ς
 ἀπέσφαξεν τ[.
 . . .]

72. θυραλουντων' Papy. 74. εορακεναι' Papy. 76. ομειλιας' Papy. 81. εξυβρι[ζ]εν'
 Papy. 84. κοιτωνειτου' Papy. 88. γελαν' Papy. 89. ασυνετον' ὥστε Papy. 90.
 I. αὐτοῦ. 92. επραττεν' Papy. 93. υπεραυ[σ]τηρος' Papy. 94. εκωλυες' Papy. 97.
 σοι' Papy. 100. κελευεις' Papy. 115. τριβ[α]ς' Papy. 122. ε . . . Papy. 129. σοι.
 Papy. 130. φει' Papy. 132. παρην' Papy. 135. κρισεις' Papy.

Col. vi.

140 . τ[.] . . . τισ[. . .] . [.
 ἄμα γὰρ τὴν εὐσεβ[ε]ίαν
 Μαξίμου σκόπει . [.
 ρισε Καλλι[ν]εικός τ[ι]ς τῶν
 ἀπὸ Μουσείου φιλ[ο]σόφων
 145 ἄρξας δὲ καὶ τὴν . [.
 ἀρχιδικαστῶν ασ[.
 κα ἐπὶ παιδε[
 ἐνπειρία δε[
 ἄλλως δὲ οὐκ[

150 σώματι κεχρημ[ένος
 ἠξιόθη παρ[
 τῶν τοιούτ[ω]ν
 σίων αφ[
 κρείνειν . [
 155 αὐτῶν. θαρ[
 τὴν ἐπιστ[
 κε τὴν ση[
 τησεπ[
 ἔργο[
 160 [.]ξ[

142. σκοπει' Papy.

155. αυτωι' Papy.

2. The critical mark opposite this line perhaps indicates that the adscript at the bottom of the column was to be inserted at this point. But from internal evidence the adscript would seem more appropriate to ll. 21-32, where the *γυμνασιαρχία* is referred to. There is also a v-shaped mark opposite l. 7.

2-110. 'I will add a fact, my lord, which will, I expect, excite your wonder and disbelief until we read the documents. He condemned people to pay interest for a period at which in some cases they had not yet even received the loan. What does he say? Owing to your absence you were ignorant of the letters written to you about this? These letters will still better and more clearly exhibit Maximus' exactness and care in this matter. For the last memorandum confirms (the question of) his slave (?) and his love for the youth. . . . Up to the 19th year of the Emperor Berenicianus will be gymnasiarch and in the 29th Anicetus will hold that office. What reason had you for (suppressing?) all this? Will you say that you were deceived or that you took bribes? It is best to acknowledge only the lesser fault. But we assert not that you took a reward but that you gave one. For why did a boy of 17 years dine with you every day? Each of these witnesses whenever he was invited to join the banquet (it was not easy when once you had assumed regal state to obtain such favours from you) saw the boy at the party, both with his father and alone, and each saw the shameless look and shameless goings to and fro of the lovers. . . . Why did he greet him every day? They bear evidence swearing by your Fortune, my lord, that while they were waiting to salute him and gathered at the door they saw the boy coming out of the bed-chamber alone, showing signs of his intercourse with him. For when once accustomed to his shame this handsome and rich youth gave himself airs and became so impudent that he sported with and clasped the hands of Eutychus the chamberlain in the presence of every one and laughed long and freely in the middle of the clients. He was not stupid, and even showed off to the borrowers what he had been doing. Why then did not you with your modesty and extreme austerity stop him? If a poor man wearing cheap clothes asks you a favour, you order his property and that of his wife and friends to be confiscated, and the man who took his seat at the theatre without wearing white garments you delivered to death, whereas a still beardless . . . and handsome youth you kept all day in the praetorium and did not send him any longer to the schools and the exercises proper for the young . . . you travel about the whole of Egypt with the youth. Did not a boy of 17 years accompany you to the judgement-seat in the public court? Why then was he by your side both at Memphis and at Pelusium and wherever you were? . . .'

18. τὴν δούλην αὐτοῦ is very obscure; an abstract substantive to balance *ἔρωτα* would be expected. 1. δουλείαν?

20. The vestiges do not well suit *ἀμειβομένων*.

41. σ[εσιώπη]κας?

62. δα[.]ειων: the second letter might be ο, but it is difficult to escape from δα[ν]είων, which however yields no sense.

472. SPEECH OF AN ADVOCATE.

30.5 × 35.5 cm.

About A.D. 130.

This papyrus contains the concluding part of a speech in defence by an advocate. The first column, which consists only of ends of lines, is not printed,

the second and third are practically complete. The orator's client was a woman called Hermione, against whom various charges of attempted poisoning, and fraud in connexion with a supposed mortgage, had been brought by a man whose name does not appear here, but was Sarapion, if, as is almost certain, 486 is concerned with the same dispute. An epistrategus is mentioned in the first column, and it is probable that the proceedings took place about A.D. 130 before Claudius Quintianus at the trial mentioned in 486. 8 and 26, from which passages we learn that the epistrategus referred the case to the praefect. The handwriting of the papyrus is very like that of the Petition of Dionysia (237), written in the reign of Commodus, and this copy of the speech may have been made some years after it was delivered.

Col. ii.

αυτη. και γαρ ἀπο τῆς ἐκείνου οἰκίας ἐξεληλύθει πεφαρμακεῦσθαι
λέ[γω]ν και ἀπ[ὸ] μὲν τῆς Ἑρμιόνης οἰκίας ἐξιὼν οὗτ' ἔφη
πρὸς τινα αἰσθέσθαι οὐδενὸς οὐδ' ὄλωσ ὑπόνοιαν οὐδεμίαν ἔσχεν,
ἀπο δὲ τῆς ἑαυτοῦ τε και τοῦ κληρονομεῖν μέλλοντος υἱοῦ
5 προῆλθε πεφαρμακεῦσθαι λέγων. εἶχεν μὲν οὖν αἰτίας τοῦ και
αὐτὸς ἐ[αυ]τῷ προσενενκεῖν φάρμακον ἄσ και ἄλλοι πολλοὶ τὸν
θάνατον τοῦ ζῆν προκρεῖναντες, και γαρ ὑπὸ δανειστῶν ὄλλυ-
το και ἠπόρει. εἰ δ' ἄρα τις και ἐπεβούλευσεν αὐτῷ ὁ υἱὸς ἐπιτηδει-
ότατος. διὰ τί δ' ἐπήνεγκεν τὸ ἔγκλημα ταύτη δηλον. δύναται
10 μὲν γαρ και ἄλλα τινα λειοπιῆσθαι παρὰ τὸν τῆς προνοίας χρόνον,
διαδίκνυσι δὲ τὸ πρᾶγμα ὅτι και ἐζηλοτύπει αὐτὴν μὴ ἐπισταμένην
και ἄνδρα μὲν αὐτῆς ἑαυτὸν ἐκάλει, οὐκ ἀξιούμενος δὲ ταύτης
τῆς προσηγορίας ὑπ' αὐτῆς και ἐρωτικῶς ἤλγει και ἐπιζῆν ἑαυτῷ
ταύτην οὐκ ἠθέλεν. ἐὰν λέγωσιν δοῦλον Σμάραγδον ἀνεύρετον
15 γε[γ]ονέαι αὐτὸν αἰτίαν ἔχοντα τοῦ τὴν πίστιν κεκλοφέναι,
φη[σ]ιν δ' οὖν και πίστιν γεγονέναι ἵνα κλεπῆ, οὐ δύναται γαρ κεκλέ-
φθαι τὸ μηδ' ἀρχὴν γενόμενον μὴ δυνατὸν δ' εἶναι μηδὲ
πίστιν γεγρ[ά]φθαι. οὔτε γαρ ἡ ἀγοράσ(ασ)α γράμματα ἦδει οὔτε ἡ νῦν
ἐνκαλουμένη Ἑρμιόνη, οὔτε ξένος οὐδεὶς ἄλλης καταγραφείσης
20 πίστ[ι]ν πα[ρ'] ἑ[αυ]τοῦ δίδωσι. ὥστε και παρὰ τίνος ἂν εἴποι τὴν πίστιν
ἐσχηκέναι; παρὰ παντὸς γαρ ἄκυρος ἦν. εἰ δὲ ἀπέδρα δοῦλος
οὐδὲν δύναται τοῦτο κατὰ δεσπότου. ἔτι μέντοι περὶ τοῦ
μηδὲ πίστιν εἶναι και ἡ νομὴ συνβάλλεται. τῶν γαρ ἐν πίστει

καταγραφέντων τὸ ὄνομα μ[ό]νον εἰς τοὺς χρηματισμοὺς
 25 παρε[θ]έγγτων, οὐκέτι δ' ἀντιποιοιμένων ὧν κατεγράφησαν
 ἢ μὲν ἀγοράσ(ασ)α φανερά ἐσ[τι]ν καὶ ἀντιπεποιημένη καὶ ἀφ' οὐπερ
 ἡγόρα[σ]ε [κ]αρπουμένη, ὁ δ' ἀφ' οὐπερ πέπρακε οὐκέτι ἀλλὰ καὶ
 τῶν τῆς μητρὸς τὴν [οἰ]κονομίαν ὡς προνοητῆς ποιούμενος
 30 τούτοι[ς] δὲ ἐνχ[ει]ρῶν. ἔαν κοινὸν ὁμολόγημα λέγωσι γεγο-
 νέναι τῆς θυγατρὸς πρὸς τὴν Ἑρμιόνην ἑκατὸν πεντήκοντα
 κεραμίων[ν] καὶ ἀπὸ τούτων ὧν ἡγόρασεν κτημάτων φαιμέν
 τούτο [πᾶ]ν μηδὲν εἶναι πρὸς τὸν κατήγορον. οὐ γὰρ εἴ τι ἔπραξε
 θυγάτηρ πρὸς τὴν μητέρα τοῦτο αὐτοῖς εἰς συκοφαντίαν εὔρημα,
 ὅμως δὲ οὔτε τῶν αὐτῶν χρόνων οὐδὲ τούτο ἀλλὰ μετ' ἐνι-
 35 αυτῶ[ν] ἐγγὺς δὴ οὔτε ἐκ[ατῶ]ν πεντήκοντα κεραμίων χορηγία
 πρὸς πίστι[ν] τεσσάρων ταλάντων οὐδὲν ἐστι, ταῦτα γὰρ μόνον
 ἐνός ἐστιν τόκος. ἀλλὰ μὴν . υἱῶν πίστεως περὶ τούτων
 οὔσης παρὰ τῷ δοκοῦντι πεπρακέναι ἑτέρῳ ἂν ἑαυτὴν γράμ-
 ματι ἢ θ[υ]γάτηρ κατηνγύα τῷ δημοσίῳ μελλήσουσα ἀφαιρε-
 40 θήσε[σθαι] ὁπότε ἐκείνῳ ἐδόκει; ἀλλὰ καὶ τὸ τῆς [χορ]ηγίας τοιοῦτον
 ἦν· [τῆ γὰρ Ἑρμιόνη τρεῖς παῖδες ἦσαν, Ἀφρο[δ]]ν, Διονυσία,
 τ[.]ν τῆς Διονυσίας τὸ προ[.] Ἑρμιόνη
 [14 letters] ἔκστασιν τοῦ μην[.]. ἐν
 [16 „]ησ[.] [17 letters]τερου

Col. iii.

45 τῶν παίδων τοῦ πρεσβυτέρου,
 ἐδεήθη ἢ Διονυσία τῆς μητρὸς
 μὴ ἐπὶ μόνοις αὐτὴν ἀπολιπεῖν
 τοῖς διατηγῆναι φθάσασιν
 ἀλλὰ τι καὶ παρασχεῖν ὡς ἐπὶ
 50 ἐνὶ μόνῳ σαλεύουσιν, καὶ ἢ μὲν
 Ἑρμιόνη δίδωσιν αὐτῇ ἐν ἡμισυ
 τάλαντον. ἢ δ' ἵνα μὴ καὶ ζῶσα
 ἢ μήτηρ τούτων στερῆται δίδωσι
 ἀντὶ τόκου κατ' ἐνιαυτὸν τὴν

55 χορηγίαν ταύτην καὶ τοῦτο αὐτὸ
γέγραπται κατὰ τὸ κοινὸν ὁμολό-
γημα.

6. ε of ε[αυ]τω corr. from α. 10. l. λελυπησθαι. 11. δε above the line. 13.
Second ω of ερωτικως above ο. 14. ηθελεν'' Pap. 15. κεκλοφεναι'' Pap. 22. π of περι
corr. 29. ρων'' Pap. 32. ει corr. 48. ω of φθασασω above ω very cursively written.
56. κο of κοινον corr. from γκ.

'For it was from his house that he came out saying that he had been poisoned, and when he came out of Hermione's house he neither told any one that he noticed anything nor had the least suspicion, but it was from the house of himself and his son and future heir that he came forth saying that he had been poisoned. He had indeed reasons for administering poison to himself which many others have had in preferring death to life; for he was ruined by creditors and at his wit's end: but if any one really plotted against him, his son is the most likely person. Why he brought the accusation is now clear. He may indeed have had other troubles during the period of his stewardship, but the case shows that he was jealous of her without her knowledge and called himself her husband, but since she did not vouchsafe him this title, he suffered like a lover and did not wish her to outlive him. If they say that the slave Smaragdus has disappeared being himself accused of having stolen the mortgage—he only asserts that a mortgage was made in order that it might be stolen; for it is impossible for that to have been stolen which neither ever existed at all nor could exist, nor can a mortgage have been drawn up, since neither the buyer knew how to write nor the present defendant Hermione, nor does a stranger when another woman is registered as mortgagee himself issue a deed of mortgage. So from whom could he say that he had received the mortgage? From whichever quarter he did so, it was invalid. And if a slave has run away, this is no argument against his master. Moreover the division also helps to show that there never was any mortgage. For persons who are registered as mortgagees have only their name inserted in deeds and do not claim the property which has been registered in mortgage, but the buyer has clearly claimed the property and been in enjoyment of it ever since she bought it, while he since he sold it has no longer been enjoying it, but administering the property of the mother as a steward and attacking my clients. If they say that a joint agreement was made between the daughter and Hermione for 150 jars, to be produced from these vineyards which she (Dionysia) bought, we assert that all this has nothing to do with the plaintiff. For if the daughter did make an agreement with the mother, this does not afford them an excuse for calumnies. That however did not happen at the same period, but nearly a whole year afterwards, and the provision of 150 jars is nothing as security for 4 talents, for they are the interest upon only 1 talent. Again, if there had been security given to the supposed seller, would the daughter have pledged herself to the State by another deed when she was liable to be deprived of the property whenever he chose? The facts about the provision are as follows: Hermione had three children, Aphro . . . , Dionysia . . . Dionysia entreated her mother not to leave her with only what had already been used up, but to give her something since she was dependent upon only a single resource, whereupon Hermione pays her $1\frac{1}{2}$ talents. But Dionysia, in order that her mother may not in her lifetime be deprived of that sum, pays instead of interest every year this provision, and this very statement is contained in the mutual agreement.'

9. *ταύτη*: in the translation we have connected this with *δῆλον*, but it may be dependent upon *ἐπήνευκεν*, sc. *Hermione*.

10. *προνοίας χρόνος* means the period when the accuser was acting as *προνοητής* of *Hermione*; cf. l. 28.

11. *αὐτήν*: *Hermione* is the last person mentioned by name, but seeing that she was old enough to be the mother of three children, it is perhaps more probable that the person meant is *Dionysia*, who is the *ἀγοράσασα* of l. 18; cf. l. 31 and 486. 4.

15. *πίστιν*: for the point at issue in connexion with this supposed document cf. 486. 4-8 and 22-4. *Dionysia* claimed to have bought a vineyard from the accuser's father, while the plaintiff asserted that it had been only mortgaged to her, and accused *Smaragdus*, the slave of *Dionysia* or *Hermione*, with having stolen the bond of mortgage.

25. *οὐκέτι*: the context requires *οὐπω*. Perhaps *οὐκέτι* has been introduced from l. 27.

28. *τῆς μητρός* means *Hermione*, as distinguished from 'the daughter' (*Dionysia*); cf. l. 30.

36. These four talents seem to have been the sum which, according to the accuser, *Dionysia* had borrowed from *Hermione* and advanced to him upon the security of the vineyard, and the 150 jars of wine were according to him interest upon the money borrowed by *Dionysia*. To this the orator replies that the 150 jars were paid by *Dionysia* to *Hermione* as interest upon a talent and a half given her by *Hermione*.

473. DECREE IN HONOUR OF A GYMNASIARCH.

21.4 × 29.6 cm.

A.D. 138-160.

A resolution, dated in the reign of Antoninus Pius, of the magistrates and people of Oxyrhynchus, together with the resident Roman and Alexandrian citizens, to honour a gymnasiarch by setting up a statue, a full-length portrait, and three shields. Owing to the loss of from 30-40 letters at the beginnings of lines, the name of this individual is not known. The enumeration of his public services mentions his 'unstinted provision of unguents,' his contributions to the fund for theatrical displays (cf. 519), and his restoration of the baths and 'greater thermae'; cf. P. Amh. 70, a letter of the magistrates of Hermopolis concerning the expenses incurred by gymnasiarchs.

Though writing a large and handsome semi-uncial hand, the scribe seems to have committed several errors.

- 1 [Ἔτους *Αὐτοκράτορος Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ [Ἀ]ντω-*
[ν]είνου Σεβαστοῦ Εὐσεβοῦς μηνὸς Καισαρείου ἐβδόμη καὶ εἰκάδι,
2 [ἔδοξε τοῖς τῆς λαμπροτάτης πόλεως τῶν Ὁξύρυγχ]ιτῶν ἄρχουσι καὶ τῶ
δήμῳ [καὶ Ῥ]ωμαίων καὶ Ἀλεξανδρέων τοῖς παρεπιδημοῦσι· ἐπεὶ
3 *παραδοὺς ἑαυτὸν] εἰς ἐκούσιον γυμν[ασ]ιαρχίαν [ε. . .]εἰρα πολὺ προ-*
θυμότερος ὄφθη ἀλειμμάτων ἀφθόνῳ χορη-

4	[γία καὶ	]αἰς πρὸς τὸ πλη[ρ]έστατον τὰ τε [θε]ωρικὰ χρήματα ἀμέμπτω[s] ἐπίδιδωσι καὶ τὴν τῶν βαλα-
5	[νείων	] μέρος καίτοι τῆ[s] τῶν μειζόνων θερμῶν ἐπιμελείας εἰς αὐτὸν ἐλθούσης μεγαλοφρόνως
6	]	ων διήμαρ[τ]ε ε στε[. .] πλείοσι παρὰ τὴν πρῶ- την ἀκμὴν πολλὰ παρορᾶσθαι
7	]	. συντω ἄξι[ι]ον τῆι ἡλικίᾳ καὶ τὴν τοῦ λοιποῦ βίου φιλοτιμίαν, τιμῆσαι αὐτὸν ἀνδριάν-
8	[τι	]μιφ καὶ γραφᾶ[ι]ς ὅλου τοῦ σώματος καὶ ἀσπιδείων τριῶν ἀναθέσει ἐν τοῖς τῆς
9	[πόλεως]

1. ο of τιτου corr. from ι. 7. τω corr. from προ or vice versa.

2. For the supplement cf. B. G. U. 362. v. 1-2. λαμπροτάτης here is uncertain, for such honorific adjectives are not elsewhere applied to Oxyrhynchus before the third century, when it had a municipal constitution like other μητροπόλεις of nomes.

3. ε[. . .]ειρα: probably ἐ[ν τῇ χ]είρα, i. e. χρεία.

ἀλειμμάτων: cf. φιλοτιμῶς ἀλείφοντι in an inscription in honour of a third century gymnasiarch published by Milne, *Journ. Hell. Stud.* 1901, p. 284. . . . λημμα in P. Amh. 70. 7 is no doubt ἄλημμα or ἄλειμμα.

5. μειζόνων θερμῶν: Ἀδριανὰ θερμά at Oxyrhynchus are mentioned in 54. 14, but were probably distinct from the μείζονα.

7. The beginning of this line seems to be corrupt.

8. For ἀσπίδια in conjunction with ἀνδριάντες and ἀγάλματα cf. B. G. U. 362. x. 6.

474. CIRCULAR TO OFFICIALS.

34.6 × 18.5 cm.

A. D. 184?

This papyrus contains copies of three letters written by a high functionary, Plautius Italus, to various officials. The first (ll. 1-8) is addressed to the strategi and basilico-grammateis of several nomes, which were apparently enumerated in ll. 8-9, and directs their attention to the following letter (ll. 10-30) from himself to the strategus of the Tanite nome, reprimanding him and the basilico-grammateus for peculations. This is succeeded (ll. 31-41) by another letter to the same set of officials as those addressed in the first, forbidding in more general and peremptory terms the practice of diverting the imperial revenues to the 'salaries' of the principal revenue-officers of the nomes. The third letter is complete, but a large portion of the first two is hopelessly illegible owing to the staining of the papyrus. The circulars were issued on December 16

in the 25th year of an unnamed emperor, who must however be Commodus or Caracalla, since none of the others reigned so long. The handwriting, which suggests the second century rather than the third, is in favour of the earlier date. What position Plautius Italus held is not certain. If the reigning emperor was Commodus, it is possible that he was the praefect in A.D. 184, but this is not very likely, since Longaeus Rufus was praefect in May 185 (237. vi. 15, cf. P. Amh. 107), and Veturius Macrinus in July 181 (De Ricci, *Proc. Soc. Bibl. Arch.* 1902, p. 67) and *perhaps* in May 183 (B. G. U. 847). December 16, 216, falls in the praefecture of Valerius Datus (De Ricci, l. c. p. 100). It is more probable that Plautius Italus was διοικητής or perhaps ἴδιος λόγος. Since his letters are addressed to officials of nomes in the Delta as well as of, presumably, the Oxyrhynchite nome, it is hardly possible that he was an epistrategus.

Πλαύτιο[ς] Ἴταλὸς στρ(ατηγοῖς) καὶ βασιλ(ικοῖς) γραμματεῦσι)
 νομῶν τῶν ὑπογεγραμμένω[ν χαίρειν).
 τῆς γραφείσης ὑπ' ἐμοῦ ἐπιστολῆ[ς
 Σαραπίωνι τῷ τοῦ Τανίτου νομοῦ
 5 στρατηγῶι τὸ ἀντίγραφον ὑπέταξα ὅπ[ως
 καὶ ὑμεῖς εἰδῆτε καὶ τὰ κεκελευσμένα [. . .
 τα τρηθ . . γρη [. . .
 (ἔτους) κε 16 letters [. . .] . . [. . .
 Βουβ(αστίτου) 22 letters
 10 σ 25 letters
 τῆς 23 »
 θαι τῆται ἵνα ἄλλα προτῆ[. . .
 δια . . . οντα ν διωκείται τ[.
 αυτα ἰν ἀξ[ι]ώτατός τε κομι-
 15 ζαντ . . . ὀφειλομεν[. . .] . . . [.
 τα του κεκελευ[σ]μεν[.
 ἐν . . τῆσας διὰ τοῦ ἀρ[γ]υρικ[οῦ] λόγου τοῦ
 Φα[ῶ]φι μηνὸς τῷ βασ[ιλ(ικῶ)] γραμ[ματεῖ]
 [. . .] . . τοῦ κδ (ἔτους) ἀργυρίου (ταλαντ) φ . [. . . .] . . .
 20 ποίησον. εἰ δὲ μὴ δήλως [καὶ ἐμ-
 προθέσμως τὰ δέοντα [. . . .
 ἐκείνος εἰς ἀπαίτησίν σοι [

μετέδωκεν, καὶ οὐδέν ἐστιν τὸ
καλούμενον ὀψίμως ὑπ' αὐτοῦ περι-
25 γεγραμμένον, ἐπέσχευεν ἂν τὴν δόσιν
τοῦ φθάσαντος αὐτῷ ὑπὸ σοῦ ἔξο-
διασθῆναι ἀργυρίου. καὶ φρόντισον
εἰς τὸ ἐξῆς μηδὲν παρὰ τὰ συνκεχω-
ρημένα γείνεσθαι.
30 (ἔτους) κε Χοίακ κ.

ἄλλης. Πλαύτιος Ἴταλὸς στρ(ατηγοῖς) καὶ
βασιλ(ικοῖς) γραμματεῦσι τῶν ὑπογεγραμμένων νομῶν
χαίρειν. ἐπιτυχάνων τοῖς ἀργυρικοῖς
λόγοις κατελαβόμεν ἑνίους τῶν στρατηγῶν
35 καὶ βασιλικῶν γραμματέων σαλάρια
χρόνου τινὸς δι' ἑαυτῶν ἀνελομένοις
ἀβουλία μᾶλλον ἢ πειθοῖ τῶν παρηγγελ-
μένων χρωμένοις, κακείνοις μὲν τὰ δέοντα
ἐπέστειλα, κοινῇ δὲ πᾶσι δεύτερον τοῦτο
40 προσαγορεύω ἄνευ τοῦ ἐπιτραπῆναι
μὴ ἐφάπτεσθαι τοῦ κυριακοῦ χρήματος.

13. 1. διοικείται. 36. 1. ἀνελομένους. 38. 1. χρωμένους. ν of μεν corr. from τ.

20-7. The sense of this sentence, which stands between two imperatives, is very obscure. ἐκείνος in l. 22 and αὐτοῦ in l. 24 refer presumably to the basilico-grammateus, who is also the subject of ἐπέσχευεν. After σοι in l. 22 three or four letters may be lost. καὶ οὐδέν—περιγεγραμμένον seems to be a parenthetical remark. The unauthorized payment to the basilico-grammateus in l. 26 is further explained by ll. 35 sqq., since l. 38 probably refers back to the second letter.

31-41. '(Copy) of another (letter). Plautius Italus to the strategi and basilico-grammateis of the hereinafter-mentioned nomes, greeting. On examining the accounts of the money revenue I discovered that certain of the strategi and basilico-grammateis had paid themselves salaries for some period on their own responsibility, in defiance rather than obedience to the proclamations. Thereupon I sent them a suitable admonition, and I now make this second order applying to all that the imperial moneys are not to be touched without leave.'

41. κυριακοῦ χρήματος: i. e. the revenue of the κυριακὸς λόγος, on which see P. Meyer in *Festschr. zu O. Hirschfeld* p. 139. His view that κυριακὸς λόγος = *fiscus* (διοίκησις) as opposed to ἴδιος λόγος is true in most instances, but a notable exception occurs in P. Catt. v. 17 (cf. *Archiv*, III. 1), where the *bona vacantia* of a soldier who had died without heirs are appropriated by the idiologus Julianus εἰς τὸν κυριακὸν λόγον.

475. REPORT OF AN ACCIDENT.

28.7 × 9 cm.

A.D. 182.

A letter from the strategus Hierax to one of his *ὑπηρεταί*, enclosing a copy of a report sent him by a certain Leonides with regard to the death of a slave, who had been killed by falling from an upper story while watching an entertainment given by dancing-girls. The strategus orders the *ὑπηρετής* to view the dead body in company with a public physician ; cf. 51-2 and 476.

Ἰέραξ στρατηγὸς Ὀξυρυγχείτου Κλαυ-
 δίῳ Σερήνῳ ὑπηρετῇ. τῶν δοθέν-
 των μοι βιβλιδί[ων] ὑ[π]ὸ Λεωνίδου
 το[ῦ] καὶ Σερήνου τὸ ἴσον ἐπεστέλλεται σοι,
 5 ὅπως παραλαβὼν δημόσιον ἰατρὸν
 ἐπ[ι]θεωρήσης τὸ δηλούμενον νε-
 κρὸν σῶμα καὶ παραδοὺς εἰς κηδεί-
 αν ἐνγράφως ἀποφάσεις προσφω-
 νήσητε. (2nd hand) σεσ[η]μ(είωμαι).

1st hand. 10 (ἔτους) κγ [Μ]άρκου Αὐρηλίου Κομμόδου
 Ἀντωνίνου Καίσαρος τοῦ κυρίου
 Ἀθῦρ ζ.

3rd hand. Ἰέρακι στρα(τηγῶ)
 παρὰ Λεωνίδου τοῦ καὶ [Σερήνου χ]ρη-
 15 ματίζοντος μητρὸς Ταύριο[ς] ἀπὸ Σε-
 νέπτα. ὀψ[ί]ας τῆς διελθούσ[ης] ἕκ(τ)ης
 ἑορτῆς οὔσης ἐν τῇ Σενέ[πτα καὶ κρο-
 ταλιστριδων λειτουργου[σῶν κατὰ τὸ
 ἔθος πρὸς οἰκίᾳ Πλουτίωνος τοῦ [γαμ-
 20 βροῦ μου . . . [.] τοδήμου
 Ἐπαφρόδειτος δοῦλος αὐτοῦ ὡς
 (ἑτῶν) ἠ βουληθεὶς ἀπὸ τοῦ δώματος
 τῆς αὐτῆς οἰκίας παρακύψαι καὶ
 θεάσασθαι τὰς [κρο]ταλιστρίδας

25 ἔπεσεν καὶ ἔτελε[ύ]τησεν. οὐ χά-
 ριν ἐπιδιδούς τὸ βιβλείδιον [ἀξ]ιω
 ἔαν δόξῃ σοι ἀποτάξαι ἓνα τῶν περὶ
 σὲ ὑπηρετῶν εἰς τὴν Σενέπτα
 ὅπως τὸ τοῦ Ἐπαφροδείτου σῶμα
 30 τύχῃ τῆς δεούσης περιστολ[ῆς] καὶ
 καταθέσεως. (ἔτους) κγ Αὐτοκράτορος
 Καίσαρος Μάρκου Αὐρηλίου Κομμόδου Ἀντωνίνου
 Σεβαστοῦ Ἀρμενικοῦ Μηδικοῦ Παρθικοῦ
 Σαρματικοῦ Γερμανικοῦ Μεγίστου Ἀθῦρ ζ.
 35 Λεωνίδης ὁ καὶ Σερῆνος ἐπι[δ]έδωκα.

4. 1. ἐπέσταλται. 6. το corr. from τον.

‘Hierax, strategus of the Oxyrhynchite nome, to Claudius Serenus, assistant. A copy of the application which has been presented to me by Leonides also called Serenus is herewith sent to you. Take a public physician and view the dead body referred to, and having delivered it over for burial make a report in writing. Signed by me. The 23rd year of Marcus Aurelius Commodus Antoninus Caesar the lord, Athur 7.

To Hierax, strategus, from Leonides also called Serenus, whose mother is stated as Tauris, of Senepta. At a late hour of yesterday the 6th, while a festival was taking place at Senepta and the castanet-players were giving their customary performance at the house of Plution my son-in-law . . ., his slave Epaphroditus, aged about 8 years, wishing to lean out from the bed-chamber(?) of the said house and see the castanet-players, fell and was killed. I therefore present this application and ask you, if it please you, to appoint one of your assistants to come to Senepta in order that the body of Epaphroditus may receive proper laying out and burial.’ Date and signature of Leonides.

8. ἐνγράφως: or perhaps ἐνγράφους.

22. δώματος: δῶμα here clearly indicates a room on an upper floor, and probably means the same as δωμάτιον, i. e. a bed-chamber.

476. REPORT OF MUMMIFIERS.

9.8 × 6.3 cm.

Second century.

A report addressed to the strategus by two ἐνταφιασταί who had been commissioned to examine the cause of a death which had taken place. Cf. 51, a similar report by a public physician, and the preceding papyrus.

Φωκίῳνι στρ(ατηγῶ)	10 ἡμέρα ἐπετράπημεν
παρὰ Θώνιος Φλώρου	ὑπὸ σοῦ διὰ Ἑρακλείου
μητρὸς Πτολεμᾶς	ὑπηρέτου ἐπιδεῖν σῶ-
ὡς (ἐτῶν) λε οὐ(λή) καρπ(ῶ) ἀρ(ιστε-	μα νεκρὸν Ἄπιος Παύ-
ρῶ) καὶ Θώ-	σιος ἀπὸ τῆς αὐτῆς πό-
5 νιος Πεταῦτος μητρὸς	15 λ[ε]ως καὶ προσφωνῆσαι
Ταουῆτος ὡς (ἐτῶν) ξβ ἀσήμ(ου)	[τὴν περὶ τὸ αὐτὸ διάθεσιν.
ἀμφοτέρων ἀπ' Ὀξύρυγ-	[ἐπιδόντες οὖν] τὸ αὐτὸ σῶ-
χων πόλεως ἐνταφι-	[μα ἐν τῇ οἰκίᾳ] αὐτοῦ ἐπ[ι
αστῶν. τῇ ἐνεστώσῃ	.

11. δι of δια corr. from τ.

'To Phocion, strategus, from Thonis son of Florus and Ptolema, aged about 35 years, having a scar upon his left wrist, and from Thonis son of Petaus and Taoues, aged about 62, with no distinguishing mark, both of Oxyrhynchus, mummifiers. To-day we were commissioned by you through your assistant Heracleus to inspect the dead body of Apis son of Pausis, of the said city, and to report the circumstances of the case. We therefore inspected the said body at his house . . .'

18. The papyrus probably continued ἐπ[ι] παρόντι τῶ αὐτῶ ὑπηρέτῃ εὔρομεν; cf. 51. 12 sqq.

(b) DECLARATIONS (ἀπογραφαί).

477. REGISTRATION OF AN EPHEBUS.

15.7 × 11.3 cm.

A.D. 132-3.

This interesting papyrus is an application addressed to Marcus Claudius Serenus, exegetes and holder of a variety of titles, and to other Alexandrian officials, from Ammonius, a citizen of Alexandria, who wished his son to be registered among the *ephebi* of the following year. At Athens the *δοκιμασία* and enrolment of *ἐφηβοί* took place at the age of 18, when they were received into their tribe and deme, and attained their legal majority, though they did not obtain full civic rights until the age of 21. At Alexandria it appears from a Tebtunis papyrus of the reign of Trajan that admission to the ranks of the *ἐφηβοί* was possible at a much earlier age, when the

assumption of legal rights would be out of the question. We also learn from the same document that the ἔφηβοι were registered in numbered *συμμορταί*.

Μάρκῳ Κλαυδ[ί]ῳ Σερήνῳ νεωκόρῳ τοῦ
 μεγάλου Σαράπιδος τῶν κεχιλιαρχηκότων
 γενομένῳ ἐπάρχῳ σπείρης πρώτης
 Δαμασ[κ]ηνῶν καὶ ἀρχιγεωργῷ ἱερεὶ ἐξηγητῇ
 5 καὶ τοῖς Καισαρείοις καὶ τοῖς ἄλλοις πρυτάνεσι
 παρὰ Ἀμμωνίου τ[ο]ῦ Θεῶνος τοῦ
 Σαραπίωνος Προπαπ[π]οσεβα(σ)τείου τοῦ
 καὶ Ἀλθαιέως τ[ῶ]ν τὸ [π]έμπτον ἔτ[ο]ς
 Δομιτιανοῦ [ἐ]φηβευκότων. βουλό-
 10 μενος ἰσκρεῖναι εἰ[ς] τοὺς τὸ ἰσὶν ὀκτω-
 καιδέκατον ἔτ[ο]ς Αὐτ[ο]κράτορος Καίσαρος
 Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ ἐφήβους
 τὸν γεγυότ[α] μοι ἐκ τῆς ἀδελφῆς μου
 Θαυβαρίου ἀστ[ῆ]ς ἢ μ[ε]τήλλαχεν υἱὸν
 15 Νειλάμμωνα ἀξι[ῶ] ὑμᾶς συντάξαι
 τοῖς πρὸς τούτ[ο]ις οὐσι λαβοῦσί μ[ο]ν
 χειρογραφία[ν μεθ' ὄρκ]ου ἀληθῆ εἶναι
 τὰ προκείμε[να γράψα]ι οἷς καθήκει
 χρηματί[ειν μοι . . .]ντι τὰ πρὸς
 20 τῆ[ν 16 letters]ειαν τοῦ
 [προγεγραμμένου μου] υἱοῦ Νειλάμ-
 [μωνος καὶ] τῷ τε κόσ-
 [μητῇ καὶ τῷ γυμνασιάρ]χῳ τοῖς
 [. εἰσκρῖν]αι ἰς τοὺς
 25 [ἐφήβους]ωπ().
 2nd hand. [Νειλάμμων Ἀμμωνίου ἔφη]βος ἀπ' Ὀξ[υρ]ύγχων [πόλ[εως]
 []

'To Marcus Claudius Serenus, *neocorus* of the great god Sarapis, ex-chiliarch, late praefect of the first cohort of the Damascenes, chief of the cultivators, priest and exegetes, and to the Caesarii and the other prytaneis, from Ammonius son of Theon son of Sarapion, of the Althaeian deme of the Propaposebastian tribe, who became an ephebus in the 5th year of Domitian. I wish to enroll among those becoming ephebi in the coming 18th year of the Emperor Caesar Trajanus Hadrianus Augustus my son Nilammon

by my late sister Thaubarion, citizen, and therefore request you to instruct the officers concerned, on receipt of my declaration on oath that the foregoing statements are true, to write to the proper officials to deal with my case on my (proving the descent) of my aforesaid son Nilammon, and to (communicate with) the cosmetes and gymnasiarch . . . to enroll him among the ephēbi . . .'

3. ἐπάρχῳ σπείρης πρώτης Δαμασ[κ]ηνῶν : cf. B. G. U. 73. 2-3. &c.

4. ἀρχιγεωργῶ : a novel and, in this context, unexpected title ; but the reading seems clear. Cf. 513. 11, note.

5. Καισαρείοις : if these are officials the title is apparently not otherwise known. A Caesarian tribe (? at Alexandria) occurs in 373, but if members of one particular tribe were being addressed, the Propapposebastian (l. 7) would be expected, though cf. 513. 1, note.

7-8. On the tribes and demes of Egyptian πόλεις see Kenyon, *Archiv*, II. 70 sqq.¹, who clearly shows by the aid of a British Museum papyrus that these doubled epithets connected by ὁ καὶ refer respectively to the tribe and deme of the person to whom they are applied. Προπαπποσεβάστειος (cf. 497. 20) is known as the name of an Alexandrian φυλή from an inscription published by Jouguet in *Bull. Corr. Hell.* xx. 398. Cf. 513. 1, note.

19-20. Perhaps δικνύντι τὰ πρὸς τῆ[ν] . . . ἀγχιστ[ε]ίαν or some such phrase.

22 sqq. The cosmetes and the gymnasiarch are no doubt the officials at Oxyrhynchus. The wish of the petitioner was that after the completion of the formalities at Alexandria the local magistrates should be communicated with, and the status of the boy thus established.

478. SELECTION OF BOYS (ἐπίκρισις).

26 x 6.1 cm.

A.D. 132.

An application addressed, as usual at Oxyrhynchus in such cases, to the βιβλιοφύλακες, by Dionysous, a freedwoman, requesting that her son, who had reached the age of 13, might be placed on the list of privileged persons who paid a poll-tax of only 12 drachmae, and stating the grounds of the claim. The evidence of this papyrus was utilized by us in a discussion of the whole question of ἐπίκρισις in P. Oxy. II. pp. 217 sqq., to which the reader is referred. Since the publication of that volume the subject has been treated at length by P. Meyer (*Heerwesen der Ptolemäer und Römer*, pp. 109 sqq.), who however had not the Oxyrhynchus documents before him, and could only refer to them in an appendix (*op. cit.* pp. 219 sqq.), and by Wessely (*Sitzungsb. der Akad. der Wissensch. in Wien*, Bd. CXLII. ix), who gives an elaborate recapitulation of the evidence in the light of the Oxyrhynchus papyri. The results of the latter are on the whole in agreement with our own—more so indeed than he himself,

¹ The mutilated name of a deme at Antinoë on p. 72 (V. 1) is to be restored Γενε[ἀρχ]ειος, as is shown by a third century Oxyrhynchus papyrus.

owing to some misunderstanding of our position, appears to realize. That the general sense of ἐπίκρισις is 'examination,' 'decision,' requires no special demonstration, and the term of course is, as we remarked (P. Oxy. II. p. 220), a relative one. But in connexion with the poll-tax ἐπίκρισις and its cognates acquired a technical signification, being used of the process by which persons of a certain status were partially or wholly relieved of liability to that impost. P. Meyer however goes much too far in asserting that ἐπικεκριμένος implies total exemption from the poll-tax, a view which he somewhat perversely tries to maintain (*op. cit.* p. 231) in the face of our statement of the evidence derived from the present text. It is abundantly clear from ll. 9-10 and 31 below, that persons who enjoyed the privilege of paying less than the regular amount of the tax went through a process of ἐπίκρισις, and were just as much ἐπικεκριμένοι as those who were entirely exempt.

Ἀδρίωνι καὶ Ζώιλῳ
 βιβλιοφύλ(αξι)
 παρὰ Διονυσούτος ἀπελευ-
 θέρα(ς) Διονυσίας Διονυσίου
 5 τοῦ καὶ Χρησίμου Διονυσίου(ν)
 ἀπ' Ὀξυρύγχων πόλεως
 μετὰ κυρίου Εὐδαίμονος Μενοίτ(ου)
 ἀπὸ τῆς αὐτῆς πόλεως. κατὰ
 τὰ κελευσθέντα περ(ὶ) ἐπι-
 10 κρίσεως τῶν (τρискаιδεκαετῶν) εἰ ἐξ ἀμ-
 φ[οτ]έρων γονέων μητροπο-
 λειτῶν (δωδεκαδράχμων) εἰσὶν δηλῶ τὸν
 υἱὸν μου Πτόλλιν Φάωνος
 τοῦ Πτόλλιδος ἀναγρα(φόμενον) ἐπ' ἀμ-
 15 φόδου Δρόμου Θοήριδος
 τοῦ Κμηλέμου ὡς λέγ(ει)
 προσβεβηκέναι εἰς τοὺς
 (τρискаιδεκαετείς) τῷ διελθόντι 15 (ἔτει)
 Ἀδριανοῦ Καίσαρος τοῦ κυρίου
 καὶ γεγονέναι τὸν τούτου
 20 πατέρα Φάωνα Πτόλλιδος
 τοῦ Φάωνος μητρὸς Ἀθηνᾶς
 μητροπολίτην (δωδεκάδραχμον) δι' ὁμο-

- λόγου λαογραφίας ιγ (ἔτους)
 Ἀδριανοῦ Καίσαρος τοῦ κυρίου
 25 ἀμφόδου τοῦ αὐτοῦ, ὃν καὶ τε-
 τελευτηκέναι, καὶ τὸν τῆς
 σημαιομένης μου πατρω-
 οὐκ οὐ(τως) λέγ(ει)
 νείσης Διονυσίας πατέρα
 Διονύσιον τὸν καὶ Χρήσιμο(ν)
 30 Διονυσίου ἀπὸ τῆς αὐ(τῆς) πόλ(εως)
 ὁμοίως (δωδεκάδραχμον) δι' ἐπικρίσεω(ς)
 ζ (ἔτους) θεοῦ Τραιανοῦ ἀμφόδο(ν)
 Λυκίων Παρεμβολῆς,
 ὃν καὶ τετ(ελ)ευτηκέναι ἐν
 35 ὑπερετέσιν, καὶ ὁμνύω
 Αὐτοκράτορα Καίσαρα Τραιανὸν
 Ἀδριανὸν Σεβαστὸν ἀληθῆ
 εἶναι τὰ προγεγραμμένα.
 (ἔτους) ιζ Αὐτοκράτορος [Καίσαρος
 40 Τρα(ια)νοῦ Ἀδριανοῦ Σεβ[αστοῦ
 Τῦβι ιγ. Διονυσοῦς ἀ[πελευ-
 θέρα Διονυσίας Διονυ[σίου
 τοῦ καὶ Χρησίμου ἐπι[δέδωκα
 καὶ ὁμώμεκα τὸν δ[ῆρκον.
 45 Εὐδαίμων Μενοίτου ἐπιγέ-
 γραμμαι αὐτῆς κύριος καὶ ἔγρα-
 ψα ὑπὲρ αὐτῆς μὴ εἰδυίης
 γράμματα.

2nd hand

κατεχωρ[ίσθη
 50 ἔτους ἐβ[δόμου καὶ δεκάτου

1. α of αδριωνι corr. from ζ.
 corr. from δρομ.

2. Second β of βιβλιοφυλαξι rewritten.

14. επ α

17. ιγ in (τρισκαϊδεκαετεῖς) corr.

23. ιγ corr. from ιδ by the second

hand (?). 44. 1. ὁμώμοκα.

'To Hadrion and Zoilus, keepers of the archives, from Dionysous freedwoman of Dionysia daughter of Dionysius also called Chresimus son of Dionysius, of Oxyrhynchus, with her guardian Eudaemon son of Menoetes, of the same city. In accordance with the orders concerning the selection of boys 13 years of age when their parents on both sides are inhabitants of the metropolis rated at 12 drachmae, I declare that my son Ptollis son of Phaon son of Ptollis registered in the quarter of the Square of Thoëris (interlinear note "the Kmelemus (?) quarter, as he says") has reached the age of 13 years in the past 16th year of Hadrianus Caesar the lord, and that his father Phaon son of Ptollis son of Phaon, his mother being Athena, was an inhabitant of the metropolis rated at 12 drachmae as shown by a uniform poll-tax list of the 13th year of Hadrianus Caesar the lord at the said quarter, and is now dead, and that the father of my aforesaid patroness Dionysia (interlinear note "he does not agree"), Dionysius also called Chresimus son of Dionysius, of the same city, was similarly rated at 12 drachmae by the selection of the 7th year of the deified Trajan in the Lycians' Camp quarter, and died at an advanced age; and I swear by the Emperor Caesar Trajanus Hadrianus Augustus that the foregoing statement is correct. The 17th year of the Emperor Caesar Trajanus Hadrianus Augustus, Tubi 13. I, Dionysous, freedwoman of Dionysia daughter of Dionysius also called Chresimus, have presented the declaration and sworn the oath. I, Eudaemon son of Menoetes, have been appointed her guardian and wrote for her as she was illiterate.'

10-2. It is noticeable that the further qualification specified in the parallel passage of 258, ἐ(π)τὰ (?) [ἐ]τη ἐπὶ τοῦ αὐτοῦ ἀμφόδου, is here omitted. But not improbably the interlinear notes on ll. 15 and 28 have some reference to such a restriction.

15. The adscript added below this line by a different hand is a note by an official remarking some inconsistency between this statement of the ἀμφόδου in which Ptollis lived and his own assertions. The question had an important bearing on the consideration of the claims for exemption, for it appears from 258. 9 that a certain permanence of residence was required; cf. the previous note. A similar interlinear insertion occurs in l. 28 in connexion with the evidence on the mother's side.

22. δι' ὁμολόγου λαογραφίας: the meaning of this is obscure. So far as the present passage goes ὁμολόγος might here have its ordinary sense of 'corresponding,' the meaning being that the poll-tax list of the year referred to corresponded with the statement in the text that the father of Ptollis was a μητροπολίτης δωδεκάδραχμος. But this interpretation is not satisfactory in another case of the use of the phrase in B. G. U. 618. 13 ἐκ (?) μὲν ὁμολ(όγου) λαογρ(αφίας) ἄνδρες δ—for so no doubt the passage should be read on the analogy of the present papyrus—, which occurs in a list of individuals who were responsible for work on the embankments. The term ὁμολόγος is also applied to persons, when it perhaps has a technical signification:—e. g. B. G. U. 560. 20 γεωργούντες ὁμολόγοι ἄνδρες, P. Brit. Mus. 259. 190-1 ἐπὶ τὸ αὐτὸ (the preceding list being specially concerned with the poll-tax) ἀν[δ(ρες)] χ[. . .] ὧν ὁμολόγοι ἄνδ(ρες) χ[. . .], P. Brit. Mus. 260. 142-3 καὶ τῶι α (ἔτει) Οὔεσπασιανοῦ ἀπὸ ξέ(νων?) κα[. . .] σὺν τοῖς πατράσι ἐν ὁμολ(όγοις) ἀνειλ(ημένοι), and ὄντες ἐν ὁμολ(όγοις) (or ὁμολ(όγω?) λαογρ(αφία) in a Vienna papyrus described by Wessely in his *Studien z. Palaeogr. und Papyruskunde*, I. pp. 9-11. Wilcken (*Ost. I.* pp. 253-5), who quotes Cod. Theodos. xi. 24. 6. § 3 *qui vicis quibus adscripti sunt derelictis et qui homologi more gentilitio nuncupantur ad alios seu vicos seu dominos transierunt*, supposes that ὁμολόγοι were a particular class of cultivators; but though that explanation would suit B. G. U. 560. 20 it clearly cannot be brought into harmony with the passages in which ὁμολόγος is connected with λαογραφία. There is more to be said for Wessely's view, who supposes the ὁμολόγοι to be domiciled strangers subjected to the poll-tax, and refers in support of his theory to

the extract from the Cod. Theodos. given above. This explanation would well accord with P. Brit. Mus. 260. 142-3 and the Vienna papyrus, in which Jews are concerned. But how is it to be applied to the *ὁμολογος λαογραφία* here, in which *μητροπολίται δωδεκάδραχοι* figure? A better interpretation of *ὁμολογος* in all these passages has been suggested to us by Mr. Smyly, who would translate it 'assessed at the same rate,' i. e. in the present case at 12 drachmae. This explanation would account for the variations in the use of the term, the meaning of which is relative to the context in each instance.

26 sqq. This passage combines with B. G. U. 324 to show that slaves were placed on the same footing with regard to liability to the poll-tax as their masters; and we here learn that liberated slaves at least could even transmit their privileges to their children.

28. For the insertion above the line see note on l. 15.

35. *ἐν ὑπερετίσει*: i. e. above the age of 60, when men ceased to be liable to the poll-tax. The word *ὑπερετής* appears to be not otherwise known.

479. CENSUS-RETURN.

20.5 × 6.9 cm.

A.D. 157.

An unaddressed notice from a woman, Demetrous, expressing the wish that her grandson should for the future be registered at her own house. The year in which this papyrus is dated was not a regular census-year; the document was therefore supplementary of a previous return, and necessitated by the change of residence on the part of the boy in question, who was now living with his grandmother instead of his parents.

<p>Παρὰ Δημητροῦτος Ἀμόιτος τοῦ Φιλο- ξένου μετὰ κυρίου τοῦ υἱοῦ Ἀμόιτος Ἀπερῶ- 5 τος. βούλομαι ἀναγρα- φῆναι ἀπὸ τοῦ νῦν ἐ- πὶ τοῦ ὑπάρχοντός μοι μέρους οἰκίας ἐπ' ἀμφόδου Δρόμου 10 Θοήριδος τὸν τοῦ προγεγραμμένου) μου υἱοῦ Ἀμόι- τος υἱὸν Ὠρον μητρὸς) Ἑρακλοῦ(τος) Ἀρβαίθου ὄν- τα εἰς τὸ ἐνεστὸς κ (ἔτος)</p>	<p>15 Ἀντωνίνου Κ[α]ίσαρος τοῦ κυρίου (ἐτῶν) η. διὸ ἐ- πίδωμι τὸ ὑπόμνη- μα ὡς καθήκει. (ἔτους) κ Αὐτοκράτορος Καίσαρος 20 Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς Ἐπειφ ε. 2nd hand. Δημητροῦς Ἀμόιτος ἐπιδέδωκ[α. Ἀμόι]ς Ἀπε- 25 ρῶτος ἐ[πιγέγραμ]μαι τῆς μη[τρὸς μου κ]ύριος. Ἑρμω[ν] ἔγρα- [ψα . . .</p>
--	---

'From Demetrous daughter of Amois son of Philoxenus, with her guardian her son Amois son of Aperos. I wish that Horus, the son of my aforesaid son Amois and Heraclous daughter of Harbaithus, who in the present 20th year of Antoninus Caesar the lord is 8 years of age, should henceforth be registered at the house of which I own part in the quarter of the Square of Thoëris. I therefore duly present this memorandum.' Date, and signatures of Demetrous and Amois written for them by Hermon.

480. CENSUS-RETURN.

11.5 × 6.3 cm.

A.D. 132.

The concluding portion of a census-return (κατ' οἰκίαν ἀπογραφή) on oath, written in A.D. 132, but following the formula of the early first century Oxyrhynchus census-returns; cf. 255. The description of the writer's family and abode is lost; the property described consisted only of an uninhabited house.

ἐπ' ἀμφόδου]

Μυροβ[αλάν]ου [οἰ]κ(ίαν) καὶ χρηστ(ήρια)
 πρότ(ερον) ἀ[ύ(τοῦ)] πατρός μ[ο]υ κοινω-
 νικὸν πρὸς Κλέωνα Διονυσίου)
 5 καὶ ἄλλους εἰς ὃ [ο]ὔδεις ἀπο-
 γρ(άφεται) οὐδὲ καταγί(νεται).
 καὶ ὀμνύο Ἀὐτοκράτορα
 Καίσαρα Τραιανὸν Ἀδ[ρ]ιανὸν
 Σεβαστὸν ἐξ ὑγι(οῦς) καὶ ἐπ' ἀ-
 10 ληθ(είας) ἐπιδεδωκ(έναι) τὴν προγ(εγραμμένην) ἀπο-
 γρ(αφήν) καὶ μήτ(ε) ἐπίξενον μήτ(ε)
 ῥωμ(αῖον) μήτ(ε) Ἀλεξανδ(ρέα) μήτ(ε) Αἰγύ(πτιον)
 μήτ(ε) ἀπελεύ(θερον) μήτ(ε) ἄλλον
 μηδένα οἰκ(εῖν) ἢ ἀπογρ(άφεισθαι) ἔ-
 15 ξω τῶν προγ(εγραμμένων) ἢ ἔνοχος
 εἶην τῷ ὄρκῳ. (ἔτους) ιζ'
 Ἀὐτοκράτορος Καίσαρος
 Τραιανοῦ Ἀδριανοῦ
 Σεβαστοῦ Ἀθὺρ κθ.

2nd hand. 20 Χαιρήμων Χαιρήμονος
ἐπιδέδωκα καὶ ὁμώ-
μοκα τὸν ὄρκον.

2. ο of μυροβ corr. from β. 7. 1. ὁμύω.

‘(I register) in the Myrobalanus quarter a house and fixtures which previously belonged to my said father in common with Cleon son of Dionysius and others, in which no one is registered or lives; and I swear by the Emperor Caesar Trajanus Hadrianus Augustus that I have honestly and truly presented the above return, and that neither stranger nor Roman nor Alexandrian nor Egyptian nor freedman nor any one else dwells or is registered in it except the aforesaid, or may I be liable to the penalties of the oath. The 17th year of the Emperor Caesar Trajanus Hadrianus Augustus, Athur 29. I, Chaeremon son of Chaeremon, have presented the return and sworn the oath.’

3. If α[ὐ(τοῦ)] is right, τοῦ seems to have been omitted.

9. ἐξ ὑγι(οῦς): cf. P. Amh. 68. 33.

481. PROPERTY-RETURN.

15.5 × 9 cm.

A.D. 99.

This and the following papyrus are examples of the periodical returns of house-property similar to P. Oxy. 72, 247-50; cf. P. Oxy. II. pp. 177-9. It is noteworthy that 482 is dated in A.D. 109, or just ten years later than the present document; and there is thus evidence for a series of four general registrations of real property separated by periods of approximately ten years, namely those in A.D. 80, 90, 99, 109, while another occurred in A.D. 129; cf. 584.

[τ]ῶν ἀπ' Ὀξυρύγχων] πόλ[εως.
ἀπογράφου οὕτως κ[ατὰ
τὰ προστεταγμένα τὸ ὑπάρ-
χον μοι εἰς τὴν] ἐ[ν]εστῶσ[αν
5 ἡμέ[ρ]αν ἐν τῇ μητροπ[όλει
ἐπ' ἀμφόδου . . . Δρόμου Σ[α-
{Σα}ράπιδος οτου ἡμι-
συν μέρος οἰκίας καὶ αἰθρίου
καὶ ἐτέρων χρηστηρίων καὶ

τοῦ ἐνάτου ἔτους Δομιτιανοῦ
ἀπογραφῆς ἐπ' ἐμοὶ μόνῳ
υἱῶ καὶ κληρονόμῳ. (ἔτους) β
Αὐτοκράτο[ρος] Καίσαρος
20 Νερούα Τραιανοῦ Σεβαστοῦ
Γερμανικοῦ μηνὸς Καισαρείου
ἐπαγο(μένων) δ. (2nd hand?) Ἡρᾶς Ἡρᾶτος τοῦ
Ἡρᾶτος ἐπιδέδωκα τὴν
ἀπογραφὴν. Ἀμοιτᾶς Τρωίλ(ου)

- 10 εἰσόδων καὶ ἐξόδων κατην-
 τηκὸς εἷς με ἐξ ὀνόματος
 τοῦ πατρός μου Ἡρᾶτος τοῦ
 Ἡρᾶτος μητρὸς Τνεφερῶ-
 [τ]ος ἀπὸ τ[ῆς α]ὐτῆς πόλε[ως]
 15 τετελε[υτηκότ]ος πρὸ τῆς
- 25 ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰδότη[ος]
 γράμματα. (ἔτους) β Ἀυτοκράτορος
 Καίσαρος Νερού[α Τρα]ιανοῦ
 Σεβαστοῦ Γερμανικοῦ μη(νὸς) Καισαρείου
 ἐπαγο(μένων) δ.

8. *αι* of *αιθριου* corr. from *ε*. 15. Second *τ* of *τετελε[υτηκοτ]ος* corr. from *λ*.

2-29. 'I hereby register in accordance with the decree the half-share belonging to me at the present date at the metropolis in the quarter of the Square of Sarapis . . . of a house and yard and other fixtures and entrances and exits, which share has devolved upon me from my father Heras son of Heras and Tnepheros, of the same city, who died before the registration of the 9th year of Domitian, leaving me his only son and heir.' Date and signature of Heras written for him by Amoitias.

6-7. The scribe apparently thought that the letters *Σα* at the end of l. 6 were not sufficiently clear, and so rewrote them in the margin of l. 7. The word before *ἡμῶν* is very probably *νότου*. *θεοῦ μεγίστου* is hardly possible, and that formula is moreover unusual in reference to a *δρόμος*.

15-7. *πρὸ τῆς . . . ἀπογραφῆς*: the implication is that the property had been registered in the 9th year of Domitian (A.D. 90) in the name of the son; and we may also infer that no general registration had intervened between that occasion and the date of this papyrus. Cf. on the latter point 248. 32, where there is a similar mention of the *ἀπογραφῆ* of the year 63-4 in a return of A.D. 80; though the conclusion that no general registration had occurred between those two dates is in that case more doubtful.

482. PROPERTY-RETURN.

23.5 × 6.7 cm.

A.D. 109.

A return of property, probably addressed to the *βιβλιοφύλακες*, written ten years later than the preceding papyrus. Cf. 636 and 637, which are similar returns made probably in the same year, and 481 introd. On the *verso* in a different hand is a list of persons with their respective fathers', grandfathers', and mothers' names, headed *Ψῶβθεως κά(τοικοι ?)*.

χωρὶς ὧν ἀπεγραψά-
 μην καὶ πέπρακα
 καὶ νῦν ἐπὶ τοῦ παρόν-

μαίου μητρὸς Τε-
 25 κώσιος Ἀρθοώνιος
 ἀπὸ τῆς αὐτῆς πόλε-

τος τὸ ὑπάρχον μοι
 5 ἐν κώμῃ Σενεμε-
 λεὺ τρίτον μέρος με-
 ρῶν δύο ἀπὸ μερῶν
 τεσσάρων οἰκίας
 10 κοινωνικῆς οἰκίας
 καὶ τῆς προσούσης
 ἐκ τοῦ ἀπὸ νότου
 μέρους αὐλῆς καὶ ἐτέ-
 ρων χρηστηρίων καὶ
 15 εἰσόδων καὶ ἐξό-
 δων καὶ τῶν συν-
 κυρόντων ὄντων
 ἐν ἰππικῷ σταθμῷ,
 κατηντηκὸς εἰς με
 20 ἅμα ἄλλοις ἐξ ὀνόμα-
 τος τοῦ πατρός μου
 Διογένους Πτολε-
 μαίου του Πτολε-

ὡς τετελευτηκό-
 τος ἀκολουθῶς
 ἢ περιῶν ἔθετο
 30 διὰ τοῦ ἐν τῇ αὐτῇ
 πόλει ἀγορανομεί-
 ου τῷ Τῦβι μηνὶ
 τοῦ πρώτου ἔτους
 θεοῦ Νερούα διαθή-
 35 κη, ἐφ' ἣ καὶ ἀμετα-
 θέτῳ ἐτελεύτα.
 καὶ ὀμνύω Αὐτοκράτορα
 Καίσαρα Νερούαν
 Τραιανὸν Σεβαστὸν
 40 Γερμανικὸν Δακικὸν
 μὴ ἐψεῦσθαι. (ἔτους) ιβ
 Αὐτοκράτορος Καίσαρος
 Νερούα Τραι(α)νοῦ Σεβαστοῦ
 Γερμανικοῦ Δακικοῦ
 45 Τῦβι ιη.

'(I register), apart from what I have previously registered and sold, now at the present time the third share which belongs to me at the village of Senemeleu of two shares out of four shares out of five shares of a joint house and the court adjoining it on the south side and other fixtures and entrances and exits and appurtenances, situated in a cavalry soldier's quarters, which share has devolved upon me with other property from my late father Diogenes son of Ptolemaeus son of Ptolemaeus, his mother being Tekosis daughter of Harthoönis, of the said city, in accordance with the will which he drew up in his lifetime through the record-office at the said city in the month Tubi of the first year of the deified Nerva, which will was unchanged at his death. And I swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus that I have given no false information.'
 Date.

2. καὶ πέπρακα: the point of this is that when land was about to be alienated, notice had to be given to the βιβλιοφύλακες; cf. 483 and 237. viii. 37, note.

6-9. This passage is a good illustration of the minute subdivision of house and land property, the fraction of the whole house owned by the writer being only $\frac{2}{15}$.

18. ἐν ἰππικῷ σταθμῷ: cf. 506. 24, where a ἰππικὸς κλῆρος is mentioned (on the distinction between σταθμός and κλῆρος see P. Tebt. I. p. 45), and 504. 9, where ἐκ τοῦ ἰππικοῦ followed probably by some word like λογιστηρίου occurs. These instances show

that the old military organization of *κάτοικοι* in the Fayûm (cf. P. Tebt. I. pp. 545 sqq.) still survived to some extent in the Roman period; cf. P. Meyer, *Heerwesen*, p. 106 and note on 483. 5.

483. APPLICATION FOR LEAVE TO MORTGAGE.

24.3 × 10.7 cm.

A.D. 108.

An application, addressed to the *βιβλιοφύλαξ* by a certain Achilles, of a similar character to B. G. U. 184 and 379 and P. Brit. Mus. 299 and 300; cf. P. Oxy. II. p. 180, where part of this papyrus is quoted. There is however this difference between those documents and 483, that in them the applicant wished to part with his land, while here he apparently wished only to mortgage it; cf. l. 11 of the Florence papyrus published by Vitelli, *Athene e Roma* iv. 73 sqq., and 588. 483 is also noticeable for containing at the end a letter from the *βιβλιοφύλαξ* to the *agoranomi* authorizing the drawing up of the contract required.

.
 [18 letters] μητρ[ὸ]ς Τῆ[.
 [12 „] . [.] . . διὰ τοῦ ἑ[α]υτοῦ . [.]
 [.] ἱερέως Διὸς καὶ Ἡρας κα[ὶ]
 [.] τὰς ὑπαρχούσας μοι περὶ κώ[μ]ην . . .
 5 [. . .] τῆς ἀπηλιώτου τοπ[α]ρχίας ἐκ τοῦ Ζην[ο]δώρου
 [. . . .] ν . . [. .] σ[ε] κλήρ[ο]ν κατο[ικ]ικ

Vestiges of 5 lines.

12 τριάκον[τα] πο[ι]ήσασθ[αι] ἕως πέμ[πτ]ης [ἐπαγομέ-
 νων μ[η]ν[ὸ]ς Καισαρείου τοῦ δε[υτ]έρου [καὶ] εἰκοσ-
 τ[ο]ῦ ἕτ[ο]υς Τραιανοῦ Κ[αί]σαρος τοῦ κυρεῖ[ου] τόκου
 15 δραχμιαίου ἐκάστης μνᾶς κατὰ μῆνα ἀπὸ
 τοῦ ἐξῆς μηνὸς Φαρμουῦθι ὃν καὶ διορθ[ώ]σω
 [ἐ]π[ὶ] συνκλ[ει]σμῶ ἐκάστης δωδεκα[μ]ήνου,
 ἐπιδίδ[ο]μι [τ]ὸ ὑπόμ[η]μα ὅπως σὺ ἐπισ[τεί]λῃς
 τοῖς τῆς μητροπόλεως ἀγορανόμο[ι]ς οὔσι
 20 καὶ μνήμοσι τελειῶσαι τὸν χρημα[τισμὸν
 ὡς καθήκει, καὶ [ὀ]μνύω θεοὺς Σεβα[στο]ὺς
 καὶ τὴν Αὐτοκράτορος Καίσαρος Νερού[α]

Τραιανοῦ Σεβαστοῦ Γερμανικοῦ Δακι[κοῦ]
 τύχην καὶ τοὺς πατρώους θεοὺς εἶναι
 25 τὰς προκ[ειμ]ένας ἀρούρας εἰδίας μου κα[ὶ]
 καθαρὰς ἀ[πὸ π]άσης κατοχῆ[ς] δημ[ο]σίας τ[ε]
 καὶ ἰδιοδι[κῆς] εἰς τὴν ἐνεστῶσαν ἡμέρα[ν].
 [ἔτους] ἑνδεκάτου Αὐτοκράτορος Καίσαρος
 Νερούα Τραιανοῦ Σεβαστοῦ Γ[ε]ρ[μα]νικοῦ
 30 Δακι[κοῦ] Φαμενῶθ Σεβαστή. (2nd hand) Ἀχιλλᾶς
 Διδύμου ἐπεδέδωκα καὶ ὁμώμοκ[α] τὸν ὄρκον.
 3rd hand. Σαραπίων ὁ σὺν Θεῶνι βυβλιοφύλ(αξ) ἀγορανό(μοις)
 μητ(ρο)πόλ(εως) χα(ίρειν). ἔχει Ἀχιλλᾶς ἐν ἀπογραφῇ τὰς ἀρού-
 ρας ἕξ, διὸ ἐπιτελεῖτε ὡς καθήκ(ει). ἔτους [[ενδε]]
 35 ἑνδεκάτου Αὐτοκράτορος Καίσαρος Νερούα
 Τραιανοῦ Σεβαστοῦ Γερμανικοῦ Δακικοῦ
 Φαμενῶθ κθ.

3. ρ of ηρας corr. 13. δ of δε[υτ]ερου corr. from τ. 18. 1. ἐπιδίδ[ω]μι. 22. ν of
 την corr. from σ. 27. First ι of ιδιοδι[κῆς] corr. from δ. 1. ιδιωτι[κῆς]. 31. 1. ἐπιδέδωκα.
 34. ε of εξ corr. from ξ.

'(To Sarapion, keeper of the public records, from Achilles. . . . Wishing to mortgage
 to) . . . through his . . . , priest of Zeus, Hera and . . . , the (6 arourae) of catocic land
 which I own near the village of . . . in the eastern toparchy in the holding of Zenodorus
 . . . (on condition that the repayment is made) by the 5th intercalary day of the month
 Caesareus of the 22nd year of Trajanus Caesar the lord, at the interest of 1 drachma
 for each mina per month dating from next month, Pharmouthi, which I will pay off at
 the conclusion of each twelvemonth, I present this application in order that you may
 instruct the agoranomi of Oxyrhynchus, who are also recorders, to execute the deed
 in the proper way. And I swear by the deified Augusti and by the Fortune of the
 Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus and my ancestral gods
 that the aforesaid arourae are my own property and free from all liability either public
 or private up to the present day. The 11th year of the Emperor Caesar Nerva Trajanus
 Augustus Germanicus Dacicus, Phamenoth *dies Augustus*. I, Achilles son of Didymus,
 have presented the application and sworn the oath.

Sarapion, joint keeper of the records with Theon, to the agoranomi of the metropolis,
 greeting. Achilles has the 6 arourae on the register. Execute the deed therefore, as
 is fitting.' Date.

3. *ιέρεως Διὸς καὶ Ἡρας κα[ὶ]* . . . : very likely these deities are in a Graecized form the
 triad commonly worshipped at Oxyrhynchus, Sarapis, Isis, and Thoëris (e.g. 46. 8).
 Sarapis and Zeus were often identified (cf. Milne, *Journ. Hell. Stud.* 1901, p. 277), and
 Isis might well be identified with Hera, whose worship is rarely mentioned in Egypt
 (Milne, *l. c.* p. 289). Thoëris was perhaps identified with Athena; cf. 579.

5. Ζην[οδώρου . . . κλήρ[ο]ν: cf. 47. 18. Our contention (P. Oxy. I. p. 102) that the persons who gave their names to κλήροι were the original grantees has recently been disputed by P. Meyer (*Heerwesen*, p. 107), who wishes to make them the owners immediately preceding the actual ones. This view that e. g. ἐκ τοῦ Μενουτίου κλήρου (45. 10) means no more than τὰς πρότερον Μενουτίου is not only very unlikely in itself and ignores the preposition ἐκ which indicates that the Μενουτίου κλήρος was larger than the area in question, but it altogether fails to account for the following facts (1) the uniformly Greek character of the names, (2) the absence of women, (3) the frequent insertion of nationalities (e. g. Δημητρίου Μιλησίου 270. 17,]ου Λυδίου 265. 40; cf. 506. 24 Πτολεμαίου Πέρσου ἰππικοῦ κλήρου), (4) the common occurrence of the same κλήροι, e. g. that of Drimacus (250, 265, 344). On the other hand all these facts point to the Ptolemaic origin of the persons who give their names to κλήροι, which, seeing that the Ptolemaic organization of catocic land still survived to some extent (cf. 482. 18, note), is in no way surprising.

30. Φαμενώθ Σεβαστῆ: probably the 29th; cf. l. 37, which was most likely written on the same day, and 289. i. 2. On ἡμέραι Σεβασταί see P. Oxy. II. p. 284.

(c) PETITIONS.

484. PETITION TO THE STRATEGUS.

17 × 4.3 cm.

A.D. 138.

A petition sent to the strategus by Pausiris, who had been accused of fraud by a certain Didymus, requesting that a copy of the present *libellus* should be served upon the son of the accuser in order to compel his attendance at the next sitting of the praefect's court (*conventus*). The papyrus follows nearly the same formula as B. G. U. 226 and P. Brit. Mus. 358, on the juristic aspects of which documents see Mitteis, *Hermes*, xxx. p. 572, and Wenger, *Rechtshistorische Papyrusstudien*, pp. 106 sqq.

The praefect mentioned is Avidius Heliodorus, whose tenure of office is thus carried back to January 138, a circumstance which necessitates a reconsideration of the date generally assigned to the praefecture of Valerius Eudaemon; cf. note on l. 22.

In the upper margin is an insertion by a different hand, perhaps a number.

. ρ[.]
Ἀπολιναρίῳ στρ(ατηγῶ)
παρὰ Πausίριος

χων ἔγγραπτον πα-
ραγγελίαν παραγέ-
20 νηται ὅπου ἐὰν ὁ

<p>Πετσίριος ἀπὸ κώ- 5 μης Σέφθα κατα- γυνομένῳ ἐν Ν[ε- μέροις. ἐπεὶ Δ[ίδυ- μ[ο]ς Ἀμόιτ[ο]ς δι- έσταλκέν μ[ο]ι ὡς 10 ἐνεδρεύσαντι Δί- δυμον υἰὸν αὐ- τοῦ περὶ πυροῦ ἀξι- ῶ μεταδοθῆναι αὐτῷ τῷ υἱῷ Διδύ- 15 μῳ τοῦδε τοῦ ὑπο- μνήματος ἀντί- γραφὸν ὅπως ἔ-</p>	<p>κράτιστος ἡγεμῶν Αὐίδιος Ἑλιόδωρος ἐπ' ἀγαθῷ τὸν νο- μὸν διαλογίζεται 25 ἢ δικαιοδοτῇ καὶ προσκαρτερήσῃ μέ- χρι κρίσεως ἵνα φανῆ τὸ γεγονός. (ἔτους) κβ Αὐτο[κρ]άτορος 30 Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ Μεχεῖρ γ. 2nd hand Πανσίρις Πετσί- ρ[ιο]ς ἐπιδέδωκα.</p>
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5. 1. καταγυνομένου.
from δ.

24. δι of διαλογίζεται corr. from μ.

33. ι of ἐπιδέδωκα corr.

‘To Apolinarius, strategus, from Pausiris son of Petsiris, from the village of Sephtha, living at Nemera. Since Didymus son of Amois has delivered to me an accusation charging me with defrauding his son Didymus in connexion with some wheat, I request that a copy of this memorandum be served upon his aforesaid son Didymus in order that he may have a written notice and appear wherever his highness the praefect Avidius Heliodorus holds his auspicious court for the nome or administers justice, and that he may attend until the trial takes place so that the facts may be proved. The 22nd year of the Emperor Caesar Trajanus Hadrianus Augustus, Mecheir 3. I, Pausiris son of Petsiris, have presented this memorandum.’

22. The earliest mention of Avidius Heliodorus as praefect has hitherto been in March A.D. 139 (cf. de Ricci, *Proc. Soc. Bibl. Arch.* xxiv. p. 64), and the previous year has generally been assigned to Valerius Eudaemon (40. 1; cf. P. Oxy. II. pp. 173-4), who was praefect about the end of Hadrian's reign or early in that of Antoninus. 484 now shows that Avidius Heliodorus was already praefect on Jan. 28, 138, and it is no longer possible to suppose that the date in 237. viii. 7 (ἔτους κβ θεοῦ Ἀδριανοῦ Μεχεῖρ κ, i. e. Feb. 14, 138) refers, as we suggested, to the proclamation of Eudaemon. This being so, it becomes practically certain that the date in 237. viii. 18 (ἔτους ε θεοῦ Αἰλίου Ἀντωνίου Ἐπιφ κδ) does, as is indicated by the arrangement in the papyrus, refer to the proclamation of Eudaemon, who was therefore praefect on July 18, A.D. 142. This conclusion produces a conflict between 237. viii. 18 and B. G. U. 113. 9, where if the editor's reading is correct Avidius Heliodorus is still praefect in the 6th year Pachon 21 (May 16, A.D. 143). But the reading of the crucial figure in B. G. U. 113. 9 is doubtful, and if γ be substituted for ς the whole difficulty is removed and Valerius Eudaemon takes his place between Avidius Heliodorus (A.D. 138-141) and Valerius Proculus (A.D. 145-7), being no doubt

identical with the Eudaemon who tried the case recorded in P. Cattaoui iii. 16-iv (*Bull. dell' Inst. di diritto Rom.* viii. pp. 155 sqq.; cf. our revised text in *Archiv*, III. 1), on the 3rd intercalary day of the 5th year of Antoninus.

485. NOTIFICATION TO THE STRATEGUS.

30.5 × 12 cm.

A.D. 178.

Copy of a notification addressed to the strategus by Serenus, a freedman, of the fact that he had brought before the archidicastes a claim for the recovery of a debt, and that that official had authorized the strategus to forward this claim, of which a copy is added, to the alleged debtor—a proceeding equivalent to a summons to appear for the trial of the case. Appended at the foot are the authorization of the strategus that the claim should be duly forwarded as desired, and a corresponding acknowledgement of receipt on the part of the defendant. Similar documents are B. G. U. 578 and 614, the legal aspects of which have been discussed by Mitteis (*Hermes*, xxxii. pp. 644 sqq.), and Gradenwitz (*Einführung in die Papyruskunde*, pp. 35 sqq.), and especially 888, the text of which admits of several improvements (see the notes below). The dispute in the present instance was concerned with a loan of 900 drachmae on the security of a female slave from Serenus to Sarapias, a woman living at Psobthis which we learn from this papyrus was the name of the metropolis of the Small Oasis (Bahriyeh). Cf. 592.

Θέωνι στρα(τηγῶ)
 παρὰ Σερήνου ἀπελευθέρου Ἀπολλωνιανοῦ Σαραπίω-
 νος ἀπ' Ὀξυρύγχων πόλεως. οὗ ἐπόρισα πα(ρὰ) τοῦ καταλογί(ου)
 χρηματισμοῦ) ἐστιν ἀντίγραφον· Ἀντωνίνος ὁ καὶ Πούδης ὁ ἱερεὺς
 5 καὶ ἀρχιδ(ικαστῆς) Ὀξυρυγχείτου στρα(τηγῶ) χ(αίρειν). τοῦ δεδομένου
 ὑπομνήμ(ατος)
 ἀντίγρ(αφον) μεταδοθήτω ὡς ὑπ(όκειται). ἔρρωσο. (ἔτους) ιθ Αὐρηλίω
 Ἀντωνί(νου)
 καὶ Κομμόδου τῶν κυρίων Σεβαστῶν Φαῶφι ζ. Σαραπ(ίων)
 [. .] . () . . () [σ]εσ(ημειώμαι). Ἐφαιστίων ὁ κ(αὶ) Σαραπ(ίων) ἔγρα(ψα).
 Ἀντωνίνῳ τῶ καὶ
 Πούδεντι ἱερεῖ ἀρχιδικαστῆ καὶ πρὸς τῇ ἐπιμελείᾳ
 10 τῶν χρ[η]ματιστῶν καὶ τῶν ἄλλων κριτηρίων παρὰ

- Σερ[ήνου ἀπελ]ευθέρου Ἀπολλων(ιαν)οῦ Σαραπίωνος ἀπ' [Ἵ]ξυρύγ-
 χω[ν πόλε]ως. ἐδάνεισα κατὰ δημόσιον χρηματισμὸν
 γεγραμ(μ)ένον διὰ τοῦ ἐν τῇ αὐτῇ Ἵξυρύγῃ πόλει μνημο-
 νείου τῷ διελθόντι ιη (ἔτει) μηνὶ Σεβαστῷ ια Σαραπιά-
 15 δι Πόδωνος τοῦ Ὠρου μητρὸς Θαήσιος ἀπὸ Ψώβθεως
 τῆς μητροπόλεως τῆς μικρᾶ[ς] Ὀάσεως ἀργυρίου δ[ρα-
 χμᾶς ἐνακοσίας κεφαλαίου τόκου δραχμιαίου ἐκάστης
 μνᾶς κατὰ μῆνα τοῦ δὲ κεφαλαίου λ μηνὸς Καισαρείου
 τοῦ αὐτοῦ [δ]ιελθόντος ιη (ἔτους), δηλωθέντος ἂν μὴ ἀπο-
 20 δῶ ἐν τῇ προθεσμίᾳ μένειν περὶ ἐμὲ καὶ τοὺς παρ' ἐ-
 μοῦ μεταληψομένους ἀντί τε τοῦ κεφαλαίου καὶ ὧν
 [ἐὰ]ν μὴ ἀπ[ο]δοῖ τόκων τὴν κράτησιν καὶ κυρείαν
 τῆς ὑπαρχούσης αὐτῇ δούλης Σαραπιάδος [τ]όττε οὔσης
 ὡς (ἐτῶν) κε ἐφ' οἷς ἄλλοις τὸ δάνειον περιέχει καὶ αἱ ἐν αὐ-
 25 τῷ ἐνγεγραμμένοι περὶ τε δρασμοῦ καὶ θανάτου τῆς
 δούλης ἐπὶ τῇ ἐμῇ ἀσφαλείᾳ διαστολαὶ περιέχουσι.
 τῆς δὲ προθεσμίας διελεύσεως καὶ τῆς ἀποδόσεώς
 μοι μὴ γενομένης ἀξιῶ συντάξαι γράψαι τῷ τοῦ Ἵξυρυγ-
 χείτου στρ(ατηγῷ) ἐπιδοῦ(ναι) τούτου ἀντίγραφον) τῇ Σ[α]ραπιάδι ἂν
 περιῆ, εἰ δὲ μή, κληρονόμοις
- 30 [α]ῦ[τῆ]ς τελεί[ο]ις, ἂν δὲ κα[ὶ] ἀφήλικ[ε]ς ὦσι, νομίμοις αὐ-
 τῶν ἐπιτρόποις ὧν τὰ ὀνόματα ἐπὶ τῶν [τό]πων δηλω-
 θήσεται, ἵν' εἰδῶσι καὶ ποιήσωνταί μοι τὴν ἀπόδοσιν
 ἢ εἰδῶσι χρησόμενόν με] τοῖς ἀρμόζουσι περ[ὶ] ἐ[μ]βαδεί-
 ας νομίμοις ὡς κα[θή]κει. (ἔτους) ιθ Αὐρη[λί]ων Ἀν[τ]ωνίνου
 35 καὶ Κομμόδου τῶ[ν κυρίω]ν Σεβαστῶν Φα[ῶ]φι . . .] σ[τρ]α[τηγ]οῦ
 σ[υ]ντάξαντος . . . [.] μετὰδοσιν ἐνεσ . [. . . τῇ
 [Σ]αραπιάδι ὡς κα[θή]κει. (ἔτους) ιθ Αὐτοκρατόρων
 Καισάρων Μάρκου) Αὐρηλίου Ἀντωνίνου καὶ Λουκίου
 Αὐρηλ(ί)ου Κομμόδου] Σεβ[αστῶν] Ἀρμενικῶν
 40 Μηδικῶν Παρθικῶν [Γερμανικῶν Σαρματικῶν
 [Μεγί]στων Ἀθῦρ ιθ. [(2nd hand) Σαραπιάς Πόδωνος
 [ἔ]σχον τούτου το[ῦ] ὑπομνήματος ἀντίγραφον). (ἔτους) ιθ
 Ἀντωνίνου καὶ Κομμόδου τῶν κυρίων

Αὐτοκρ[α]τόρων μη[νὸς Ἀθῶρ Μου-
 45 σαῖος ὁ καὶ Πανσερίω[ν τοῦ] ἐπιγέ-
 γ[ρ]αμμαι αὐτῆς κύριος ἀνε[.
 [ὕ]πὸ τ[οῦ] στρατηγοῦ καὶ ἔγραψα ὑ[πὲρ αὐτῆς
 [μ]ὴ εἰδυείης γράμμ[ατα].
 3rd hand Συρίων ὑπ(ηρέτης) μετέδωκα τὸ ὑπό-
 50 μνη(μα) Σαραπιάδι ὡς [πρόκειται. (ἔτους) ιθ
 μ[η]νὸς Ἀ[θῶρ . .

In the left margin opposite l. 6 are three strokes (apparently not letters), and opposite ll. 10-15

μετὰ κυ(ρίου)
 Εὐδαίμο(νος)
 χρ[η(ματίζοντος)] μητ(ρός)
 55 Ἴερῆς
 ἀπ' Ὀξυρύ(γχιων)
 πόλ(εως)

22. 1. ἀποδῶ. 28. οξυρυγχειττου Pap.; the second ο apparently corrected. 29.
 επιδου(ναι) τουτου αντιγρ(αφον) added above the line. 55. ἱερης Pap.

'To Theon, strategus, from Serenus, freedman of Apollonianus son of Sarapion, of Oxyrhynchus. Appended is a copy of the official response received by me from the record office. Antoninus also called Pudens, priest and archidicastes, to the strategus of the Oxyrhynchite nome, greeting. Let a copy of the petition which has been presented be served as follows. Good-bye. The 19th year of the Aurelii Antoninus and Commodus the lords Augusti, Phaophi 7. Signed by me, Sarapion. I, Hephaestion also called Sarapion, wrote (on his behalf). To Antoninus also called Pudens, priest, archidicastes and superintendent of the chrematistae and other courts, from Serenus, freedman of Apollonianus son of Sarapion, of Oxyrhynchus. I lent in accordance with a public deed, written in the record office at the said Oxyrhynchus in the past 18th year on the 11th of the month Sebastus, to Sarapias daughter of Podon son of Horus, her mother being Thaësis, of Psobthis, the metropolis of the Small Oasis, the capital sum of 900 drachmae of silver with interest at the rate of a drachma on each mina monthly, the capital to be repaid on the 30th of the month Caesareus in the same past 18th year, with the proviso that if she did not repay the money on the appointed day, instead of the capital sum and any interest that was not paid I and my assigns were guaranteed the possession and ownership of her slave Sarapias, then aged about 25 years, with the various conditions contained in the loan and the provisions therein written for my security concerning the flight or death of the slave. The appointed term having elapsed and the repayment not having been made, I request you to give instructions for a letter to be written to the strategus of the Oxyrhynchite nome to present a copy of this petition to Sarapias, if she is still living, and if not, then to her heirs being of age,

and if they are minors, to their lawful guardians, whose names will be ascertained on the spot, in order that they may be informed and may make repayment to me or else may know that I shall take the proper proceedings to which I am entitled for entry upon possession, as is right. The 19th year of the Aurelii Antoninus and Commodus the lords Augusti, Phaophi. The strategus ordered that a copy should be served in the proper manner upon Sarapias.' Date. (Signed) 'I, Sarapias, daughter of Podon, received a copy of this petition.' Date. 'I, Musaeus also called Pausirion, son of . . ., am registered as her guardian having been (appointed) by the strategus, and wrote for her as she was illiterate. I, Syrion, assistant, served the petition upon Sarapias, as aforesaid.' Date.

3. οὐ ἐπόρισα κ.τ.λ.: in B. G. U. 578 and 614 the formula used is οὐ παρεκόμισα ἀπὸ διαλογῆς δημοσιώσεως. In connexion with καταλογί(ο)υ here it may be noted that in B. G. U. 614 the copy of the petition to the ἀρχιδικαστής is headed γραφή καταλο[γ]εῖ[ου], indicating the office where it was originally drawn up. In the present case the reply of the ἀρχιδικαστής to the petitioner seems to have been issued through the same medium.

7. The letter of the archidicastes is in B. G. U. 578 signed, as here, by two persons whose titles are not given; cf. B. G. U. 888. 4, where the corresponding signatory is the νομογράφος ἀγορᾶς.

28. μὴ γενομένης: so no doubt B. G. U. 888. 18.

29. τούτου ἀντίγρ(αφου): the present papyrus is the actual copy made in accordance with this request, as is shown by the fact that the docket of the strategus (ll. 34-5) is in the same hand as the body of the text, as well as by the frequent abbreviations (cf. especially l. 1).

31. ἐπὶ τῶν [τό]πων δηλωθήσεται: δηλωθ[ή]σ[ετα]ι is similarly to be read after τόπων in B. G. U. 888. 21. In l. 8 of the same papyrus we should suggest] . . . ος τοῦ Μύστον. ὀφειλομένων, in l. 13 ἐπὶ οὐ ἐφ' ὑ[π]αλλάγμασι (cf. B. G. U. 86. 12, &c.), and in l. 26 Σεβ(αστή) for σεσ(ημείωμα).

33. ἐμβαδείας: cf. B. G. U. 101. 15-6 μὴ ἐξείναι δέ μοι λυτῶσαι μηδὲ ἐμβαδεύειν, and Etym. M. p. 334. 35 ἐμβατεῦσαι καὶ ἐμβατεία ἔστιν ἡ νυνὶ λεγομένη διὰ τοῦ δ ἐμβαδία, τὸ τὸν δανειστὴν ἐμβατεῦσαι καὶ εἰσελθεῖν εἰς τὰ κτήματα τοῦ ὑποχρέου ἐνεχυριάζοντα τὸ δάνειον.

34-5. In B. G. U. 578. 1 the corresponding formula is [Ἀμμώνιος στρ(ατηγός)] Ἄρσι(νοῖτου) [Ἡρ]ακλείδου μερίδ(ος) Ἡρωνι ὑπηρέτη. μετὰδ(ος) ἐνώπι(ον) ὡς καθήκ(ει) τοῖς προστεταγμ(ένους) ἀκολου[θ]ως]. The present passage is more compressed, probably because the document as far as l. 41 is a copy of the original; cf. note l. 29. The word after σ[υ]ντάξαντος is perhaps πο[ι]εῖσθαι and ενεσ suggests ἐνεστῶση, but the reading is very doubtful.

44-7. The κύριος here associated with Sarapias is different from the person who acted in that capacity when the loan was contracted; cf. ll. 52 sqq. This circumstance explains the statement in ll. 46-7 that the second κύριος was assigned ὑπὸ τοῦ στρατηγού. For the competence of the strategus in the appointment of guardians cf. 56. 13-5, and the Geneva papyrus discussed by Erman in *Zeitschr. d. Sav. Stift.* xv. 241 sqq. For some reason—whether from death or other cause—the original guardian of Sarapias was not available, and a new one therefore became necessary.

486. PETITIONS TO THE EPISTRATEGUS AND PRAEFECT.

34.5 × 26.7 cm.

A.D. 131.

This petition to the epistrategus, enclosing a petition to the praefect with his answer, is concerned with the same subject as 472. Dionysia and Sarapion had had a dispute concerning the ownership of some land which Dionysia claimed to have bought from Sarapion's father, while Sarapion asserted that she held it only on mortgage, combining his claim with a charge of poisoning against Dionysia's mother, Hermione. The matter came before the epistrategus Claudius Quintianus, who referred it to the praefect and ordered the rival suitors to proceed to Alexandria. Dionysia complied with his instructions, but not Sarapion; and after waiting some time in vain, she petitioned the praefect Flavius Titianus to give her permission to return home (ll. 18-36). To this the praefect replied by referring her back to the epistrategus, who by this time was Julius Varianus (ll. 37-8). Accordingly Dionysia wrote to him re-stating her case, and enclosing her previous petition and the answer to it; and reiterated her request for leave to return to Oxyrhynchus and for the case to be decided there. On the *verso* in a small cursive hand is the rough draft of another petition of Dionysia on the same subject, but too much obliterated for continuous decipherment.

Ἰουλίῳ Οὐαριανῶ ἐπιστρατήγῳ Ἐπτ[ὰ ν]ομῶν καὶ Ἀρσινοείτου
 παρὰ Διονυσίας τῆς Χαι[ρ]ήμονος μητρὸς Ἐρμιό[ν]ης τῆς Χαιρήμονος τῶν
 ἀπὸ τῆς μητροπόλεως τοῦ Ὁξυρυγχείτου νομοῦ. ἐνστάσης μ[οι] ἀμφι-
 σβητήσε-
 ως πρὸς Σαραπίωνά τινα Μ[ν]η[σιθέ]ου ὅστις ὁ ἡγόρασα κ[τῆ]μα ἀμ-
 πελι[κ]ὸν καὶ σειτικὰ
 5 ἐδάφη παρὰ τοῦ πατρὸς αὐτ[ο]ῦ ἔτι ἀπὸ τοῦ ια (ἔτους) Ἀδριαν[οῦ]
 Καίσαρος τοῦ κυρίου ἀριθμή-
 σασα αὐτῶ τε τῶ πατ[ρ]ῶ [καὶ τιν]ι δανε[ι]στῆ αὐ[τοῦ] τὴν σ[υ]μφωνη-
 θεῖ[σα]ν τιμὴν
 καὶ λαβοῦσα τὸν καθήκοντα τῆς ὠνῆς δημόσι[ον] χρημα]τισμὸν ἔλεγεν
 ἐν πίστει
 με ἔχειν αὐτά, ἀκούσας Κλαύδιος Κυντιανὸς [ὁ γενόμε]νος ἐπιστρατή-
 γος [ὑ]περ-

- έθετο ἐπὶ τὸν κράτιστον [ήγ]εμόνα. καίγῳ μὲν ἔκ[τ]οτε προσκαρτερῶ
 τῷ [τ]οῦ
- 10 ἡγεμόνος βήματι, τοῦ δὲ [άν]τιδίκου ἀνεπιστρεπτήσαντος καὶ μὴ παραγε-
 νομένου ἀνέδωκα τῷ [κρ]ατίστῳ ἡγεμόνι ἀναφ[ό]ριον οὐ ἀντίγραφ[ο]ν
 ὑπέτα-
 ξα ἔξιστοροῦσα τῆν εκ[.]. . τ[ο]ν πράγματος διάθεσιν καὶ ἀνέπεμψέ με
 ἐπ[ί] σὲ
 τὸν κύριον κριθησομένην. ἐπ[ε]ὶ οὖν ὁ ἀντίδικος [ο]ὐδὲ νῦν πάρεστιν ἢ
 δὲ [κα-
 τασπορὰ ἐπέιγει καὶ ἢ ἐπιμ[έ]λεια τῶν ὑπὸ τοῦ ποτ[α]μοῦ παρασεσυρ-
 μένων
- 15 χρῆζει μου τῆς παρουσία[s] ἀξιῶ ἔαν δόξη σοι ἐπιτρέψαι μοι ἀναπλευ-
 σαι κρι-
 θησομένην ὑπὸ σοῦ ἐπὶ τῶν τρόπων, ἵν' ὦ εὐεργετημένη. διευτύχει.
 ἔστιν δὲ οὐ ἐπέδωκ[α τῷ κρα]τίστῳ ἡγεμόνι ἀναφορίου ἀντίγραφον·
 [Τ]ίτῳ Φλαουίῳ Τιτ[ι]ανῷ τῷ κρατίστῳ ἡγεμόνι
 παρὰ Διονυσίας τῆς Χαιρήμ[ο]νος μητρὸς Ἑρμιόνης τῶν ἀπὸ Ὀξύρυγχων
 πόλεως.
- 20 Σαραπίων τις Μνησιθέου ἀπ[ὸ τ]ῆς αὐτῆς πόλεως ἐπ[ί] Κλαυδίου
 Κυντ[ι]ανοῦ τοῦ
 γενομένου ἐπιστρατήγου [τῶν] Ἑπτὰ νομῶν τῆ μητρί μου Ἑρμιόνη
 φαρμα-
 κείας ἐγκαλῶν καὶ περὶ ὑπα[ρχό]ντων τινῶν ἐλογοποιήσατο ὡς ὑποστελλόν-
 των αὐτῷ ὧν ἐγὼ ἢ Διονυ[σί]α κατὰ δημοσίους ἡγόρασα χρηματι-
 σμοὺς ἀρι-
 θμήσασα τιμὴν αὐτῶν τ[ῷ] πατρὶ αὐτοῦ περιόντι καὶ δανεισταῖς τοῦ
 α[ὐ]τοῦ
- 25 πατρὸς παρ' οἷς ἦν τὰ δηλ[ο]ύμενα κτήματα ἐν ὑποθήκῃ κρατούμενα
 φάσκων κατὰ πίστιν . . [.] . ἐγγεγράφθαι, καὶ τὴν ὄλην ὑπόθεσιν ὑπερ-
 θεμένου τοῦ ἐπιστρ[ατήγο]ν ἐπὶ σὲ τὸν εὐεργέτην τὴν μὲν μητέ-
 ρα μου συνέβη ἀποθαβεῖ[ν] πρὸ τῆς δίκης, ἐγὼ δὲ ἔκτοτε ἐκ τῆς τοῦ
 ἐπιστρατήγου ἐπιστολῆ[s] μετὰ τοῦ Σαραπίωνος κελευσθεῖσα καταπ[λευ]-
- 30 σαι ἐνθάδε κατήντησα τ[οῦ Σ]αραπίωνος μὴ ἐπιστραφέντος ὥστε κ[ατα]-
 πλεύσαι. ἐπεὶ οὖν ἐνθάδ[ε] μοι διατριβούση ἀπηγγελῆ τα ἑμὰ πάν[τα]

ἐκ τῆς ὑπερβαροῦς ἀνα[βάσ]ξεως τοῦ ἱερωτάτου Νίλου ἀπολωλένα[ι]
 ἐποίκιά τε κ[αὶ ἐδάφη καὶ] χόματα, παρακαλῶ σε, ἡγεμῶν κύριε, [τ]οῦ
 ἀντιδίκου οὐδὲ νῦν παρόντος, ἐπιτρέψαι μοι ἀναπλεῦσαι ἵνα τὰ ἐ[μα]υ-
 35 τῆς δίκ[αια λάβω, μὴ σὺ]ν τοῖς ὑπάρχουσί μου κάγῳ λειμῶ συναπολῶμαι,
 [ἵν' ᾧ εὐεργετημένη.] διευτύχει. (ἔτους) ις Ἀδριανοῦ Καίσαρος Φαῶφι ιβ.
 [18 letters] § ἔχει ἔντυχε τῷ ἐπιστρατήγῳ ἀποδοῦ-
 [σα 16 ,,]

11. 1st o of -γενομενου corr. from α. γ of αντιγραφον corr. from δ. 22. 1. ὑποστελλομένων?

'To Julius Varianus, epistrategus of the Heptanomis and Arsinoite nome, from Dionysia daughter of Chaeremon, her mother being Hermione daughter of Chaeremon, inhabitants of the metropolis of the Oxyrhynchite nome. A dispute arose between me and one Sarapion son of Mnesitheus, who with regard to a vineyard and some corn-land which I bought from his father as long ago as the 11th year of Hadrianus Caesar the lord, having paid to his father himself and to a creditor of his the price agreed upon and having received the regular official contract of the sale, declared that I held this land on mortgage. Claudius Quintianus who was then epistrategus heard the case and referred it to his highness the praefect. Thereupon I attended at the praefect's court, and when my opponent paid no attention and failed to appear I presented his highness the praefect with a petition, of which I have appended a copy, narrating in full the state of the affair; and he sent me on to you, my lord, to have the case tried. Since my opponent even now is absent and the time for sowing is imminent and the repair of what has been swept away by the river requires my presence, I beg you, if it please you, to permit me to sail back and have the case decided by you on the spot, that I may obtain redress. Farewell. The copy of the petition which I presented to his highness the praefect is as follows:—

To his highness the praefect Titus Flavius Titianus from Dionysia daughter of Chaeremon, her mother being Hermione, inhabitants of Oxyrhynchus. A certain Sarapion son of Mnesitheus, of the said city, charged my mother Hermione before Claudius Quintianus, late epistrategus of the Heptanomis, with poisoning, and at the same time invented a claim with regard to certain property of which he said he was defrauded, but which I, Dionysia, bought in accordance with official contracts, having paid the price of it to his father when he was alive and to creditors of his said father who held the land in question on mortgage; and he asserted that it had been registered in security. The epistrategus referred the whole case to your beneficence, and it happened that my mother died before the trial, while I thereupon in consequence of the letter of the epistrategus ordering me and Sarapion to sail down to Alexandria presented myself here, but Sarapion has paid no attention to the instruction to sail down. Since therefore news has reached me while staying here that all my property has been lost through the excessive rise of the most sacred Nile, both buildings, lands, and dykes, I entreat you, my lord praefect, in the continued absence of my opponent, to permit me to sail back in order that I may obtain justice (there) and that I may not in addition to the loss of my property also perish of hunger, that I may obtain redress. Farewell. The 16th year of Hadrianus Caesar, Phaophi 12. (Endorsed) If this is true, petition the epistrategus, delivering (to him a copy of this).'

7. δημόσι[ον χρημα]τισμόν: .i.e. the contract drawn up in the presence of officials at the registry office; cf. 99. 2.

37-8. These two lines which contain the answer of the praefect to the petition may be restored on the analogy of e.g. P. Tebt. I. 43. 44 [Διονυσία. εἰ οὕτω]ς ἔχει ἔντυχε τῷ ἐπιστρατήγῳ ἀποδοῦ[σα τὸ ἀναφόριον].

487. PETITION TO THE EPISTRATEGUS.

12 x 11.5 cm.

A. D. 156.

A petition, written in very bad Greek, to the epistrategus from Nicias, who wished to be relieved of the duty of acting as guardian to two minors.

Στατιλίῳ Μαξίμῳ το κρατίστῳ
ἐπιστρατήγῳ
παρὰ Νικίου Ἀρπάλου ἀπ' Ὀξύρ[ύχ]ων πό-
λεως. ὁ τῆς πόλε[ως] γ[ρ]αμ[μα]τεὺς Σερῆνος
5 ἐπέ[δ]ωκέ με εἰς ἐπιτροπὴν ἀφηλίκ[ω]ν υἱ[ῶ]ν
Δ[ι]ονυσίου Δωρίωνος ὄντας [ώ]ς αἰτῶν [εἰ]κο-
σι πέντε καὶ μητέ[ν]α πρὸς γένους ἐκ πατρὸ[ς]
ἢ μητρὸς αὐτῶν ἄλλοτε ἐχόντων τοὺς ἐκ
{κ} τῆς συγγενίας αὐτῶν δυναμένους τὰ τῆς ἐπι-
10 τρ[ο]πῆς αὐτῶν διοικῆσε. ἐμοῦ τε καταβαρη-
θῆ[ν]τος ἐν ταῖς λειτουργίαις καὶ χραιώστου γενο-
μένου δέομε, κύριαι, ἐὰν σοῦ τῆ τύχη δώξῃ, κελεύσαι
τῷ στρατηγῷ ἀπαναγκάσε τὸν γραμματι τῆς πό-
λε[ω]ς ἄ[λ]λον ἀν[τ'] ἐμοῦ κατασταθῆναι τῆ τῶν ἀ-
15 φηλίκων ἐπιτροπῆ{ν} ὅπως δυνηθῶ τῆ γε{γε}οργί-
α μου προσευκερῖν πρὸς [τὸ] δύνασθέ με καὶ τὰ
ἐκ{κ} τῆς χρίας ἐν ἐμὸν ὀφλήματα ἀποδοῦναι
καὶ μὴ μεταναστήσ(η)ς με τῶν ἰδίων τῆς ἰδ[ί]ας {γέ-
νομε} ἐ[ἴ]ν' ὧ εὐ{γ}εργετημένος. διευτύχει. ἔτους
20 εἰκοστοῦ Ἀυτοκράτορος Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ Ἀντω(νίνου)
Σεβαστοῦ Εὐ[σ]εβοῦς μηνὸς Ἀδριανοῦ ιη. Νικίας
[Ἀρπ]άλου ἐπι[δ]έδω[κ]α.

1. l. τῶ. 6. l. ὄντων [ὡ]ς ἐτῶν. 7. l. μηδένα. 10. l. διοικῆσαι. 11. l. χρεώστου.
 12. l. δέομαι κύριε . . . δόξῃ. 13. l. ἐπαναγκάσαι τὸν γραμματέα. 15-6. l. γεωργία μου
 προσευκαίρειν . . . δύνασθαι. 17. l. ἐμοί. 18. ἴδιων της ἰ[δ]ίας Pap.

‘To his highness Statilius Maximus, epistrategus, from Nicias son of Harpalus, of Oxyrhynchus. The scribe of the city, Serenus, appointed me guardian of two minors, sons of Dionysius son of Dorion, aged about 25 years, who neither on their father’s nor on their mother’s side had any other persons who from ties of kinship could undertake the business of guardianship. Since I am weighed down by my official duties and have incurred debts, I request you, my lord, if it please your fortune, to instruct the strategus to compel the scribe of the city to appoint some one else in my place to act as guardian to the minors, in order that I may be able to attend to the cultivation of my property and be enabled to pay the debts to which I have become liable in connexion with my office, and that you may not make me an outcast from my property and home, so that I may obtain redress. Farewell. The 20th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the 18th of the month Hadrianus. I, Nicias son of Harpalus, presented this petition.’

1. Statilius Maximus is also addressed in B. G. U. 340, which document was written probably some years later than the 12th year mentioned in l. 5, since 487 is dated in the 20th year of Antoninus.

5. ἀφελίκων: that persons aged twenty-five should be still minors is rather remarkable, but cf. 491, where the testator provides that his sons should have a guardian until the age of twenty and should be unable to alienate their inheritance before the age of twenty-five (491. 6, note), and 495. 10.

18-9. The writer has confused two constructions μὴ μετανάστατος . . . γένωμαι (γενομέ) and μὴ μεταναστήσης με.

488. PETITION TO THE EPISTRATEGUS.

26.5 × 15.5 cm. Late second or third century.

A petition from a woman whose home was in the Apollonopolite nome and who had bought some land in the Antaeopolite nome. The scribe of the local komogrammateus, the official specially concerned with the land-survey, had entered her purchase in the survey-lists at more than an aroura in excess of the correct amount, and the petitioner appealed to the epistrategus to set matters right. On the *verso* in a different hand is a message, probably written in the office of the epistrategus and apparently directed to a local official of the Antaeopolite nome, which calls attention to the petitioner’s claim. The petition has been gummed on to another document on each side; the beginnings of a few lines of the right-hand one are preserved.

Ἰουλίῳ Ἰουλιανῶ τῶ κρατίστῳ
 ἐπιστρατήγῳ
 παρὰ Σενφίβιος Θορταίου μετὰ κυρίου

- τοῦ υἱοῦ Ψάιτος πρεσβυτέρου Λεμῶτος
 5 ἀπὸ κώμης Ἰβίωνος Νεμνᾶ τοῦ
 Ἀπολλωνοπολείτου κάτω τόπων.
 ἐώνημαι, κύριε, ἔτι πρὸ πολλοῦ χρόνου
 παρὰ Ἀπολλωνίου καὶ Διδύμου
 ἀμφοτέρων Ὀριγένους ἀπὸ Λύκων
 10 πόλεως σιτικὰς ἀρούρα[s] πέντε
 τέταρτον ἐν κλήρῳ λεγομένῳ Διαγραφῆς
 ἐν πεδίοις Κρήκεως κώμης τοῦ
 Ἄνταιοπολείτου νομοῦ. Ἀρτεμίδω-
 ρος δέ τις γραμματεὺς κωμογραμ-
 15 ματέως τῆς Κρίκεως οὐκ οἶδ' ὅπως
 παρέγραψέν {η}μ[ι]ε πλέον τῆς
 ὑποστάσεώς μου ἐν ὄλῃ ἀρούρῃ μιᾷ
 καὶ πρὸς κατ' ἔτος κα[ὶ] ἐκ τούτου
 οὐκ ὀλίγην βλάβην ὑποφέρει με.
 20 κατὰ τὸ ἀναγκαῖον οὖν τοῦ ἀνθρώ-
 που ἐπικειμένου μοι κινδυνεύ-
 ουσα ἐγκαταλείψαι τῆ[ν .] . . ἰν
 προσφεύγω σοὶ τῶι κυρίῳ καὶ πάν-
 των βοηθῶ καὶ ἀξιῶ ἕάν σοι
 25 δόξῃ κελεύσαι τῶι τοῦ νομοῦ
 στρατηγῶι [τ]ῆν δέουσαν παραγρα-
 φὴν ὧν ἔχω ἀρουρῶν καθ' ἃς
 ἔχω ἀσφαλείας προνοῆσαι γεί-
 νεσθαι καὶ μὴ κακῶς με παρα-
 30 γράφεισθαι ὑπὸ τοῦ κωμογραμμα-
 τέως, καὶ γὰρ καὶ πέρυσι πρὸς τού-
 τοις ἕτερά με κακῶς παρέγρα-
 ψεν, ἴν' ὦ βεβοηθημένη.
 2nd hand [Σ]ε]νφίβις Θορταίου
 35 [μετὰ κυρίου Ψάιτ]ος πρ(εσβυτέρου) Λαμῶτος
 [ἐπιδέδωκα. . .]

On the *verso*

3rd hand

εἰς χεῖρας

Ἀνταιοπολι(ίτου)

μέμφεται γραμματέα) κωμογραμμάτωσ)

40 περὶ κακῆσ παραγραφῆσ,

ἀξιοῖ τὴν δέουσαν

παραγραφὴν γενέσθαι.

4th hand

μηδεὺδσ ἐπεχομ(ένου).

1. Ἰουλιῶ Ἰουλιανῶ Pap. 3. Second *a* of *παρα* corr. from *σ*. 4. ψαῖτος Pap., *a* corr.
32. First *ε* of *παρεγραψεν* corr. from *α*. 43. *μη* corr.

'To his highness the epistrategus Julius Julianus, from Senphibis daughter of Thortaeus, with her guardian who is her son Psais the elder, son of Lemos, from the village of Ibion Nemna of the lower toparchy of the Apollonopolite nome. I bought, my lord, a long time ago from Apollonius and Didymus, both sons of Origenes, of Lycopolis, $5\frac{1}{4}$ arourae of corn-land in the holding called the Diagraphé in the lands of the village of Krikis in the Antaeopolite nome. But a certain Artemidorus, scribe of the komogrammateus of Krikis, somehow registered me as having more land than I actually possess by one whole aroura and more in each year, and in consequence inflicts much loss upon me. I am therefore compelled, since the man oppresses me and I am in danger of abandoning the (land?), to take refuge with you, the lord and helper of all, and I beg you, if it please you, to order the strategus of the nome to see that the correct registration is made of my land in accordance with the securities which I possess, and not to let me be falsely registered by the komogrammateus, for last year also he made other false entries in his register concerning me besides this, that I may obtain relief. I, Senphibis daughter of Thortaeus with my guardian Psais the elder, son of Lamos (*sic*), have presented this petition.

(Deliver) into the hands of () of the Antaeopolite nome. She accuses the scribe of the komogrammateus with making a false entry and requests the correct entry to be made . . .'

16. After *παρέγραψεν* the scribe began to write a word commencing *ημι*, either *ἡμῖν* or *ἡμισυ*, but changed it to *με* without, however, erasing the initial *η*.

17. *μῆ καὶ πρόσ*: cf. 68. 24, P. Amh. 79. 32, &c.

22. Neither *γῆν*, *οἰκίαν* nor *κτῆσιω* suits the vestiges and spacing.

37. The name of an official would be expected, but nothing is lost after *εἰς χεῖρας*.

43. The relation of this line to the preceding is not clear. Above the *ε* of *μηδεὺδσ* is what looks like *σ*, as if the scribe had first written *μηδσ*. The doubtful *π* of *ἐπεχομ(ένου)* may be *ν*; but perhaps *μηδεὺδσ ἐπε(ρ)χομ(ένου)* 'if no one objects' should be read.

(d) WILLS.

489. WILL OF DIONYSIUS.

35.5 × 24.2 cm.

A.D. 117.

Will of Dionysius son of Harpocraton. The testator bequeaths to his wife Diogenis an apartment rent-free in a house belonging to him, together with the furniture of the whole house and his slaves. After the death of Diogenis the whole property is vested in their son, who presumably was to inherit during his mother's lifetime whatever was not expressly reserved for her, though this is not definitely stated. The papyrus is dated in the reign of Trajan, and the number of the year, which is lost, can be fixed by the occurrence of the title Parthicus, which was assumed by that emperor in his 20th year. On Aug. 27, when the papyrus was written, Trajan had, as a matter of fact, been dead about three weeks. This and the following wills, except 494, are written across the fibres of the papyrus; cf. 583, 634, and 646-52. The seals of the testator and witnesses were attached to the outside of the roll, but these have not been preserved; cf. P. Tebt. I. 104 introd.

[Ἐτους εἰκοστοῦ Αὐτοκράτορος Καίσαρος Νερούα Τραιανοῦ Ἀρίστου Σεβαστοῦ Γερμανικοῦ Δακικοῦ Παρθικοῦ μηνὸς Καισαρε[ίου] ἐπαγομένων) δ Σεβαστῆ],

[ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος, ἀγαθῇ τύχῃ.

[τάδε διέθετο νοῶν] καὶ φρο[νῶν Διον]ύσιος Ἀρποκρατίωνος τοῦ Σαραπίωνος μητρὸς Ἐσορσόιτος ἀπ' Ὁξυρύγχων πόλεως ἐν ἀγνιᾷ.

[ἐφ' ὃν μὲν περὶεμι] χρ[όνον τῶν ιδίω]ν κύριον εἶναι καὶ χρᾶσθαι καὶ οἰκονομεῖν περὶ αὐτῶν καὶ μεταδιατίθεσθαι καθ' ὃν ἐὰν αἰρῶμαι

5 [τρόπον. μετὰ δὲ τελευτῆν μου] συνχωρῶ ἔχειν τὴν συνοῦσάν μοι γυναῖκα Διογενίδα Πτολεμαίου ἀπὸ τῆς αὐτῆς πόλεως ἐφ' ὃν περι-

[εστι χρόνον ἐνοίκησιν καὶ] χρήσιν χωρὶς ἐνοικίου οἴκο[υ] ἐγὼ οὐ ἐὰν αὐτὴ αἰρήται ἀφ' ἧς ἔχω ἐπ' ἀμφοδου βορρᾶ Κρηπείδος

[λιθίνης οἰκίας σὺν ἐξόδοι καὶ] εἰ[σόδωι, ἧτις καὶ ἔξει χρήσιν ἐφ' ὃν περιεστι χρόνον τῶν ὑπ' ἐμοῦ ἀπολειφθησομένων ἐν τε τῶι

[αὐτῷ οἴκῳ καὶ ἐν τῇ οἰκίᾳ σκευ]ῶν καὶ ἐπίπλων καὶ δουλείαν καὶ ἀποφορὰς τῆς δούλης μου Ἰλαροῦτος καὶ τῶν ἐξ αὐτῆς

- [ἐκγόνων τρεφομένων καὶ ἱματ]ιζομένων ὑπ' αὐτῆς τῆς Διογενίδος. μετὰ
 δὲ καὶ τὴν αὐτῆς τελευτὴν εἶναι τὰ πάντα μου
 10 [μόνων τῶν ἐξ ἀλλήλων τέκν]ων, οἷς τέκνοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ'
 ἐμοῦ εἰς αὐτοὺς ἐλευσόμενα ἐτέροις μερίζειν εἰ
 [μὴ μόνῃ ἐκάστη αὐτῶ]ν γενεᾷ καὶ μηδενὶ ἐξέστω τῷ καθόλου ἐπέρχεσθαι
 τῇ γυναικί μου Διογενίδι περὶ μηδενὸς τῶν
 [ἐν τῇ διαθήκῃ πάν]των ἢ ἀποτίνειν τὸν ἐπελ[ευσόμ]ενον ἐπιτίμου δραχμὰς
 χειλίας καὶ εἰς τὸ δημόσιον τὰς ἴσας.
 [ἢ διαθήκῃ κυρία. (2nd hand) Διονύσιος Ἀ]ρπο{υ}χρατίωνος τοῦ Σαρα-
 πίωνος πεποιήμαι τὴν διαθήκην καὶ συνχορῶ ἔχειν μετὰ τὴν
 [τελευτὴν μου τὴν γυναικά μου] Διογενίδα Πτολεμαίου ἐφ' ὃν περίεστι
 χρόνον ἐνοίκησιν καὶ χρῆσιν χορεῖς ἐνυ-
 15 [κίου οἴκου ἐνδὸς οὗ ἐὰν αὐτὴ αἰ]ρήται ἀφ' ἧς ἔχ[ω ἐν τ]ῇ βορ(ρ)ᾶ Κρη-
 π[ιδι λ]ιθίνης οἰκίας ἐν ἧ' ἐξ[οδος] καὶ ἴσ[οδος], ἧτις καὶ
 [ἔξει χρῆσιν ἐφ' ὃν περίεστι χρ]όνον τῶ(ν) ὑπ' ἐμοῦ ἀπολιφθισομένων ἐν
 τῷ αὐτῷ οἴκῳ καὶ ἐν τῇ οἰκίᾳ σκευῶν καὶ ἐπί-
 [πλων καὶ δουλείαν κα]ὶ ἀποφορὰς δούλης μου [Ἰ]λαροῦ[το]ς καὶ τῶν ἐξ
 αὐτῆς ἐκγόνων τρεφομένων καὶ ἱματιζομέ-
 [νων ὑπ' αὐτῆς Διογενίδος.] μετὰ δὲ τὴν αὐτῆς τελευτὴν εἶναι τὰ
 πάντα μου μόνων [τ]ῶν [ἐξ ἀλλ]ήλων τ[έ]κνων {υ}οἷς τέκ-
 [νοις ἡμῶν οὐκ ἐξέσται τὰ ἀπ' ἐ]μοῦ εἰς αὐτοὺς ἐλευσόμενα ἐτέροις μερίζειν εἰ
 μὴ μόνῃ ἐκάστη αὐτῶν γενεᾷ
 20 [ὡς πρόκειται. εἰμὶ ἐτῶν . . οὐ]λῆ γόνατι ἀριστερῷ καὶ ἔστιν μου ἡ
 σφραγὶς Σαράπιδος. Ἡρακλῆς ὁ καὶ Ἀπίων Ἀπίωνος ἔγρα-
 [ψα ὑπὲρ αὐτοῦ μὴ εἰδότος γράμ]ματα, (ἐτῶν) λς οὐλῆ ποδὶ ἀριστερῷ.
 (3rd hand) Πλουτίων Βήσιος Διογένους τοῦ Ἀπολλωνίου ἀπὸ
 [τῆς αὐτῆς πόλεως μαρτυρῶ τ]ῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν
 τεσσαράκοντα πέντε οὐλ(ῆ) γό(νατι) δεξ(ιῶ) κ[αὶ
 [ἔστιν μου ἡ σφραγὶς (4th hand) . .]χίων Λυκρίωνος τοῦ Ἐρμο-
 γένους ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ
 [καὶ εἰμὶ (ἐτῶν) . . οὐλ(ῆ) καὶ ἔ]στιν μου ἡ σφραγὶς Ἐρμ[ο]ῦ.
 (5th hand) Πέδων Καλλιστράτου τοῦ Ἀλεξάνδρου ἀπὸ τῆς αὐτῆς
 πόλεως μαρτυρῶ
 25 [τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰ]μὶ (ἐτῶν) λς οὐ(λῆ) γό(νατι) δεξ(ιῶ) καὶ

ἔστιν μ[ου ἢ σφραγίς] Ἑλίου Ἀμμωνος. (6th hand) Ἀμμώνιος Ἡρακλείδου τοῦ Πτολεμαίου

[ἀπὸ τῆς αὐτῆς πόλεως μ]αρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν εἴκοσι πέντε οὐλῇ ὀφρῦι

[δεξιᾶ καὶ ἔστιν μου ἢ σφραγίς] Ἀρποχράτου. (7th hand) Πανεχώτης Διονυσίου τοῦ καὶ Ἀμοινομερίου ἀπὸ τῆς αὐτῆς πόλεως

[μαρτυρῶ τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμὶ ἐτῶν τριάκοντα δύο οὐλῇ ἀγκῶνι ἀριστερῶ καὶ ἔστιν μου ἢ σφραγίς

[22 letters 8th hand]ου τοῦ Ἡρακλείδου μητρὸς Διονυσίας τῆς καὶ Σαμβούτος ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ

30 [τῇ τοῦ Διονυσίου διαθήκῃ καὶ εἰμ[ὶ] (ἐτῶν) λε ἄσημος καὶ ἔστιν μου ἢ σφραγίς] Ἡρακλέους.

[9th hand μ]νημονείου Ὁξυρύγχ(ων) πόλ(εως)

(ἔτους) κ Αὐτοκράτορος Καίσαρος Νερούα Τραιανοῦ Ἀρίστου Σεβαστοῦ Γερμανικοῦ Δακικοῦ Παρθικοῦ ἐπαγο(μένων) δ Σεβαστῆ).

διαθήκῃ Διονυσίου Ἀρποκρατίωνος τοῦ Σαραπίωνος(ς) μητρὸς Ἐσορσόιτος ἀπ' Ὁξυρύγχων) πόλ(εως).

On the *verso*

(ἔτους) κ Αὐτοκράτορος Καίσαρος Νερούα Τρ]αιανοῦ Ἀρίστου Σεβαστοῦ [Γερ]μ[α]ν[ι]κ[ο]ῦ

35 Δακικοῦ Παρθικοῦ Καισαρείου ἐπαγο(μένων) δ Σ]εβ[α]στῆ) [δι]α-

θ[ή]κ[η] Διονυσίου Ἀρποκρατ[ί]ωνος τοῦ Σ]αραπίωνος

[μητ]ρ[ὸ]ς] Ἐσορσόιτος ἀπ' Ὁξυρ[ύ]γχων) πόλ(εως).

8. ἰλαροτος Pap. 12. ἴσας Pap. 13. l. συγχωρῶ. 14. l. χωρὶς ἐνοικίου. 15. ἴσοδος Pap. 17. ἰματιζομενων Pap. 24. Final s of σφραγίς corr. 29. σα of σαμβουτος corr. from ἀπο.

'The 20th year of the Emperor Caesar Nerva Trajanus Optimus Augustus Germanicus Dacicus Parthicus, the 4th intercalary day, *dies Augustus*, of the month Caesareus, at the city of Oxyrhynchus in the Thebaid, for good fortune. This is the will, made in the street, by me, Dionysius son of Harpocraton son of Sarapion, my mother being Esorsois, of Oxyrhynchus, being sane and in my right mind. So long as I survive I am to have power over my own property, to use it and make any arrangements or other dispositions concerning it in any manner I choose. But after my death I concede to my wife Diogenis daughter of Ptolemaeus, of the same city, for her lifetime the right to dwell

in and use free of rent any one abode which she herself may choose in the stone house belonging to me in the North Quay quarter with exit and entrance. She shall also have the use for her lifetime of the effects and furniture left by me in the said abode and in the house and the service of and the profits from my female slave Ilarous and her children who are to be fed and clothed by the said Diogenis. After her death all my property shall belong solely to our children, which children shall not have the power to alienate what is inherited by them from me except only to their several families; nor shall any one be permitted under any circumstances to proceed against my wife Diogenis concerning any of the provisions of the will, and the person who does so shall forfeit a fine of 1000 drachmae and to the Treasury an equal sum. 'This will is valid.' There follow (1) the signature of the testator giving a nearly verbal recapitulation of the substance of the will, and written for him by Heracles son of Apion, (2) the signatures of six witnesses who add as usual particulars as to their ages, personal descriptions and seals, (3) the docket of the record office at Oxyrhynchus, and (4) on the *verso* the title of the will.

1. ἐπαγο(μένων) δ Σεβα(στῆ): it may be noted that the same day is not called Σεβαστή in 481. 22 and 29, written in the 2nd year of this reign. In 380 (reign of Titus) the 6th intercalary day is Σεβαστή.

31. From 634 it appears that nothing is lost before μν]ημονείου.

490. WILL OF TASTRATON.

Height 16.5 cm.

A. D. 124.

Will of a woman named Tastraton, who bequeaths her property, consisting chiefly of a share of a house, to the son of a freedman. In the event of his dying childless and intestate, the property was to revert to the family of the testatrix.

The right-hand part of the papyrus is missing, but the amount lost at the ends of lines can be approximately determined, and though the lacunae are large they are mostly capable of satisfactory restoration. The supplement in l. 16 is practically certain, and on this basis the number of letters lost at the ends of ll. 2-7, where the hand is much smaller, is about sixty-five, the tear down the papyrus being, as far as l. 19, in a nearly straight vertical line.

1 Ἐτους ἐνάτου Ἀυτοκράτορος Καίσαρος Τραιανοῦ Ἀδριαν[οῦ Σεβαστο]ῦ
Χοίαχ ε, ἐν Ὁξυρύγων [πόλει τῆς Θηβαίδος, ἀγαθῆ τύχη.

2 τὰδε διέθετο ν(ο)οῦσα καὶ φρονοῦσα Ταστράτων Ψενοσίριος τοῦ [Ἀτρέως]
μητρὸς Πενύριος ἀπ' Ὁξυρύγ[χων πόλεως μετὰ κυρίου τοῦ ἀνεψιοῦ
μου 27 letters μητρὸς

- 3 Τααρόιτος Ζωίλου ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀγνιᾷ. ἐφ' ὃν μὲν περιέειμι χρόνον ἔχειν με τὴν κατὰ [τῶν ἰδίων ἐξουσίαν ὃ ἔαν βούλωμαι ἐπιτελεῖν καὶ μεταδιατίθεσθαι καὶ πρὸς ἀκύρωσιν
- 4 ἄγειν τήνδε τὴν διαθήκην. ἔαν δὲ ἐπὶ ταύτῃ τελευτήσω καταλ[είπω κατ]ὰ φιλοστοργίαν Διονυσίῳ Παν[ε]χώτου ἀπελευθέρου Πετοσίριος
. μητρὸς Ἀμμωνοῦτος ἀπὸ τῆς αὐ-
- 5 τῆς πόλεως νυνεὶ ἀφήλικι ἔαν ζῆ, εἰ δὲ μή, τῇ τού(του) γενεᾷ, τὸ ὑπάρχον μοι ἐν κώμῃ Κριεθύρει τῆς πρὸς [. τοπαρχίας
μέρος κοινωνικὸν πρὸς πατέρα μου Ψενοσίριν Ἀτρέως μητρὸς
- 6 Σπόκxεως οἰκίας καὶ αὐλῆς καὶ εἰσό[δ]ων καὶ ἐξόδων καὶ ἃ ἔαν ἄλλ[α ἀπολίπ]ω πάντα καθ' ὄνηποτοῦν τ[ρό]πον. ἔαν δὲ συμβῆ τὸν Διονύσιον ἄτεκνον καὶ ἀδιάθετον τελευτήσαι πεμφθήσεται
- 7 τὰ ἀπ' ἐμοῦ εἰς αὐτὸν ἐλευσόμενα [εἰ]ς τοὺς ἔγγιστά μου γένους ὄντας.
ἄλλω] δὲ οὐδενὶ οὐδὲν τῶν ἐμ[ῶν] καταλείπω. ἡ διαθήκη κυρία.
- 8 2nd hand Ταστράτων Ψενοσ[ί]ριος τοῦ Ἀτρέω[ς] πεπο[ί]ημαι τὴν διαθή[κ]ην καὶ καταλείπω μετὰ τὴν τελευτὴν Διονυσίῳ Πα-
- 9 νεχώτου ἀπολευθέρ[ο]υ Πετοσίριος μη[τρ]ὸς Ἀμμωνοῦτος ἀ[φ]ήλικι τὸ ἐν Κριεθύρει μέρος κοινωνικὸν πρὸς
- 10 πατέρα μου οἰκίας κα[ὶ] αὐλῆς καὶ ἃ ἔαν ἄ[λλα ἀ]πολίπω πάντα. [ἔαν δὲ ὁ Διονύσιος ἄτεκνος καὶ ἀδιάθετος τελευτήσῃ
- 11 πεμφθήσεται τὰ ἀπ' ἐ[μο]ῦ εἰς αὐτὸν ἐλ[ευ]σόμενα εἰς τοὺς ἔγγιστα μου γένους ὄντας ὡς πρόκειται. εἰμὶ ἐτῶν . . οὐ-
- 12 λῆ βραχείονι δεξιῶ καὶ ἔστιν μου ἡ σφ[ραγίς] δρακο(ντό)μορφος [22 letters ἐπιγέγραμμαι τῆς ἀνε-
- 13 ψιᾶς μου κύριος καὶ εἰμὶ ἐτῶν λ οὐλή [κατὰ] μηρὸν ἀριστερό[ν]. 28 letters ἀπὸ τῆς αὐτῆς
- 14 πόλεως ἔγραψα ὑπὲρ αὐτῶν μὴ εἰδότη[ων] γ[ράμ]ματα καὶ εἰμὶ ἐτῶν 34 letters 3rd hand
- 15 τοῦ Ἀπολλωνίου ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ [τῇ τῆ]ς Ταστράτωνος διαθήκ[η] καὶ εἰμὶ ἐτῶν 10 letters καὶ ἔστιν μου ἡ σφραγίς
- 16 Ἀρποχράτου ὀρθοῦ. (4th hand) Ἀρίστων Ἀρτεμιδώρου τοῦ . . .]ινος ἀπ[ὸ] τῆς αὐτ[ῆ]ς πόλεως μαρτυρῶ τῇ τῆς Ταστράτωνος διαθήκῃ καὶ
- 17 εἰμὶ ἐτῶν ν οὐλή γ[ό]νατι δεξιο καὶ [ἔστι]ν ἡ σφραγίς Κρ[16 letters 5th hand ἀπὸ τῆς αὐτῆς πόλεως μαρτυ-

- 18 ρῶ τῇ τῆς Τ[ασ]τράτωνος [δι]αθήκη καὶ εἰμὶ (ἐτῶν) ν[. οὐλ]ῆ ὑπ[ὸ] γένειον
 δεξιῶν καὶ ἔστιν μου ἡ σφραγὶς (6th hand) τοῦ
- 19 Σαραπί[ω]νος μαρτυρῶ [τ]ῇ τῆς Ταστράτω[νος] διαθήκη καὶ εἰμὶ ἐτῶν
 καὶ ἔστιν μου ἡ σφραγὶς
- 20 (7th hand) Ἀπίων . . . [. . .] τοῦ Ἀπίω(νος) ἀ[πὸ] τῆς [αὐτῆς] π[ό]λεως μαρτυρῶ
 τῇ τῆς [Ταστράτωνος] διαθήκη καὶ εἰμὶ (ἐτῶν) καὶ ἔστιν
- 21 μου ἡ σφ[ρα]γ[ι]ς [. .] . . τ[. .] (8th hand) . .]ων Θέωνος [. μητρ]ῶς
 Θαίδος ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τῇ τῆς Ταστράτωνος διαθήκη
 καὶ εἰμὶ (ἐτῶν)
- 22 καὶ ἔστιν μου ἡ [σφ]ρα[γ]ις] Ἰσιδος.
-

1. ε after *χοιαχ* added later by the 2nd (?) hand. 2. *πε* of *πενυριος* over an erasure.
 4. Second *ο* of *φίλοστοργιαν* corr. from *ρ*. 17. 1. *δεξιῶ*. 22. *ἴσιδος* Pap.

‘The 9th year of the Emperor Caesar Trajanus Hadrianus Augustus, Choiach 5, at the city of Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by me, Tastraton daughter of Psenosiris son of Atreus, my mother being Penuris, of Oxyrhynchus, while sane and in my right mind, with my guardian my cousin . . . his mother being Taamois daughter of Zoilus, of the same city. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions and to revoke this will. But if I die with this will unaltered I leave on account of his affection towards me to Dionysius son of Panechotes, freedman of Petosiris . . . his mother being Ammonous, of the same city, who is now a minor, if he live, and if not to his family, the . . . share belonging to me jointly with my father Psenosiris son of Atreus and Spokis in the village of Kriethuris in the . . . toparchy, of a house and court with entrances and exits, and all else that I leave in any manner whatsoever. If Dionysius happen to die childless and intestate the property devolving upon him from me shall be sent to my nearest relations; but to no one else do I leave any of my property. This will is valid.’ There follow the signatures (1) of the testatrix and her guardian, written for them by a third party, (2) of the usual six witnesses with details of their ages, distinguishing marks, and seals.

3. For the supplement at the end of the line cf. 492. 4.
 5. *πρὸς* [λίβα, or some other quarter].
 6. The supplement is taken from 105. 6.

491. WILL OF EUDAEMON.

22.7 x 39 cm.

A.D. 126.

Will of Eudaemon son of Thonasuchis bequeathing his property to his three sons. Two of the sons, who were at the date of the will not yet 20 years old, are placed under tutelage until they attained that age (cf. note on l. 6), and are also prohibited from disposing in any way of their inheritance before reaching 25 years.

- 1 Ἔτους δεκάτου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ
μηνὸς Καισαρείου ἐπαγομένων ε, ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος,
ἀγαθῇ τύχῃ.
- 2 τὰδε διέθετο νοῶν καὶ φρονῶν Εὐδαίμων Θωνασύχιος τοῦ Θώνιος μητρὸς
Θαήσιος ἀπὸ Ὁξυρύγχων πόλεως παστοφόρος Θοήριδος θεᾶς μεγίστης
καὶ Ἰσι[δ]ος . σ . ρ . . . [. . . καὶ τῶν ἄλλων θε]ῶν τοῦ
- 3 ἱεροῦ τοῦ ὄντος ἐν κόμῃ Μουχινώρ, ἐν ἀγυιᾷ. ἐφ' ὃν μὲν περιέμι
χρόνον ἔχειν μ[ε] τὴν τῶν ἰδίων ἐξου[σί]αν ὃ ἐὰν βούλωμαι ἐπιτελεῖν
καὶ μεταδιατίθεσθαι καὶ ἀκυροῦν τ[ὴν διαθήκην] ταύτην
- 4 ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δ' ἐπὶ τῆδε τῇ διαθήκῃ
τελευτήσω κληρονόμους ἀπολείπω τ[οὺς] υἱούς μου Θῶνιν καὶ Ὄρρον
καὶ Εὐδαίμονα τοὺς τρεῖς μητρὸς Τα . . [. . . Ἀρπαήσιος] τοῦ καὶ
- 5 Ὄρρου ἐξ ἴσου ἕκαστον δ' αὐτῶν ἐὰν ζῆ, εἰ δὲ μὴ, τὰ τούτου τέκνα, ὧν
ἐὰν ἀπολίπω οἰκοπέδων καὶ ἐδαφῶν καὶ δουλικῶν σωματῶν, μόνον δὲ
τὸν Θῶνιν ὧν ἐὰν αἰρήται [.] . . . παν-
- 6 τοίων πάντων ἐπὶ τῷ τὸν αὐτὸν Θῶνιν ἀποδοῦναι ἃ ἐὰν φανῶ ὀφείλων
χρέα καὶ δοῦναι τοῖς ἀδελφοῖς α[ὐ]τοῦ Ὄρρω καὶ Εὐδαίμονι ἐὰν μὲν
ᾧσι ἅμα τῇ τελευτῇ μου πεπ[λ]ηρωκ[ότες εἴκοσι ἔτη μετ'] ἐνιαυ-
- 7 τὸν ἕνα τῆς τελευτῆς μου, ἐὰν δὲ μὴ ᾧσι τοσοῦτων ἐτῶν ἑκατέρω ὅταν
πληρώσῃ τὰ εἴκοσι ἔτη, δραχμὰς πεντακοσίας, ὡς εἶναι ἀμφοτέρω
δραχμὰς χιλίας, οὐκ ἐξόντος [τοῖς αὐτοῖς Ὄρρω καὶ] Εὐδαί-
- 8 μονι οὐδ' ὀφτινιοῦν αὐτῶν τὰ ἐλευσόμενα εἰς αὐτο[ῦ]ς ἐξ ὀ[ό]ματός μου
πωλεῖν οὐδ' ὑποτίθεσθαι [οὐ]δ' ἄλλως καταχρηματίζειν ἄχρι ἐκάτερος
αὐτῶν πληρώσῃ ἔτη εἴκ[οσι] πέντε. ἐὰν δὲ] τελευ-

- 9 τήσω οὐδέπω πεπληρωκότων τῶν αὐτῶν Ὀρου καὶ Εὐδαίμου[ο]ς ἔτη
 εἴκοσι εἶναι τούτων ἑκατέρου ἄ[χρι πλη]ρώση ἔτη εἴκοσι ἐπίτροπον
 τὸν τε ἀδελφὸν ἀ[ύ]των Θῶν[ι]ν καὶ τὸν κατὰ μητέρ]α πάπ-
 10 πον Ἀρπαῆσιν τὸν καὶ Ὀρ[ο]ν Θώνιος. ἔαν δέ τιμι τῶν τριῶν υἱῶν συμβῆ
 ἀτέκνω τελευτήσαι ἔστω τὸ το[ύ]του μέρος τῶν περιόντων αὐτοῦ
 ἀδελφῶν ἐξ ἴσου, παρὰ δὲ ταῦτα μὴ [οὔσης μηδενὶ τῷ κα]θόλου
 11 ἐξουσίας παραβαίνειν τὸν δὲ παραβησόμενον ἀποτίνειν τῷ ἐνμένοντι τό τε
 βλάβος καὶ ἐπίτι[μον] ἀργυρίου δραχμὰς χιλίας καὶ εἰ[ς] τὸ δημ[ό]-
 σιον τὰ]ς ἴσας, καὶ μηδὲν ἦσ[σον κύρια μένειν τ]ὰ
 12 προκείμενα. ἡ διαθήκη κυρία. (2nd hand) Εὐδαίμων Θωνασύχιος πε-
 ποίημαι τὴν [δια]θήκην κ[αὶ] κα[ταλεί]πω μ[ετὰ τὴν τελευτὴν κληρο-
 νόμους τοὺς
 13 υἱούς μου Θῶνιν καὶ Ὀρον καὶ Εὐδαίμονα ἐξ ἴσου ὧν ἔαν ἀπολί[πω]
 οἰκοπέδων καὶ ἐ[δα]φῶν κ[αὶ δούλ]ων [σ]ωμάτων [μό]ν[ον δὲ τὸ]ν Θ[ῶ]ν[ι]ν
 14 τῶν λοιπῶν μου πάντων ἐπὶ τῷ αὐτὸν ἀποδοῦναι (ἂ) ἂν ὀφείλω καὶ
 δοῦν[α]μι τῷ Ὀρω καὶ Εὐδαίμονει [ἐ]κατέρω ἐπὰν ὦσι ἐ[τῶν κ
 δραχμὰ]ς [π]εν-
 15 τακοσίας, οὐκ ἐξόντος τῷ Ὀρω καὶ Εὐδαίμονει ἂ ἐμέρισα αὐτοῖς πωλεῖν
 οὐδὲ ὑποτίθεσθαι ἄχρι ἑκάτε[ρος πλη]ρώση ἔτη εἴκοσι
 16 πέντε, μέχρι δὲ τότε εἶναι αὐτῶν ἐπίτροπον τὸν Θῶνιν κα[ὶ τὸ]ν κατὰ
 μητέρα πάππον Ἀρπαῆσιν τὸν κ[αὶ Ὀρον.] ἔαν δέ τι]ς
 17 τῶν τριῶν τελευτήσῃ ἔστω τὸ μέρος αὐτοῦ τῶν ἀδελφῶν αὐτ[οῦ] ἐξ ἴσου
 ὡς πρόκειται. εἰμὶ (ἐτῶν) ξα [οὐ]λλή πήχι δε[ξιῶ] καὶ ἔσ[τι]ν
 18 μου ἡ σφραγ[ις] Ἀθηνᾶς. (3rd hand) Κύρος Κύρου τοῦ Διδύμου ἀπὸ
 τῆς αὐτῆς [πό]λεως [μα]ρτυρῶ τῇ τοῦ Εὐδαίμονο[ς διαθήκ]ῃ καὶ [εἰμὶ
 (ἐτῶν) . . οὐλλή
 19 δε[ξιῶ] κα]ὶ [ἔστ]ιν μου ἡ σφραγίς Τύχης κυβερεωτης. (4th hand) Θεών
 Ζωίλου τοῦ Θεώνο[ς] ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τ[ῇ] τοῦ
 Εὐδαίμονος διαθήκη καὶ
 20 εἰμὶ ἐτῶν τριάκοντα ἐννέα οὐλλή ποδὶ δεξιῶ καὶ ἔστι μου ἡ σφραγίς
 Σειληνοῦ. (5th hand) Πεμγᾶς Βησαῶτος το[ῦ] ἀπὸ τῆς
 αὐτῆς πό-
 21 λεως [μαρτυ]ρῶ τῇ τοῦ Εὐδαίμονος διαθήκη καὶ εἰμὶ ἐτῶν τριάκοντα ὀκτώ
 οὐλλή μήλω δεξ[ι]ῶ [καὶ ἔστιν μου ἡ σφραγίς . . .

- 22 [. (6th hand)] . [. .] . . os *Θομπειδίσιος τοῦ Κομοάπιος μαρτυρῶ τῇ τοῦ Εὐδαίμονος διαθήκη καὶ εἰμὶ (ἐτῶν) . .*
- 23 [οὐλή ἀ]στραγάλῳ ἀριστερῶ καὶ ἔστιν ἡ σφραγὶς Σαράπιδος. (7th hand)
Θῶνις Παμμ[18 letters
- 24 [μαρτυ]ρῶ τῇ τοῦ Εὐδαίμονος διαθήκη καὶ εἰμὶ (ἐτῶν) [.] . ο[ύ]λῃ μῆλῳ
(δε)ξίῳ καὶ ἔσ[τιν] μου ἡ σφραγὶς
- 25 8th hand [12 letters] τοῦ Ὀρου μαρτυρῶ τῇ τοῦ Εὐδαίμονος δια-
θήκη καὶ εἰμὶ (ἐτῶν) λς οὐ(λή) ρίνι μέση [καὶ ἔστιν μο]υ ἡ σφραγὶς
Ἀθηνᾶς.
- 26 9th hand] μνημονεῖο(υ) Ὀξυρ(ύγχων) πόλ(εως).
- 27 [(ἔτους) ι] Ἀυτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ *Καῖσαρ*εῖου
ἐπαγο(μένων) ε,
- 28 [διαθήκη Εὐδαίμονος Θωνασύχιος τοῦ Θώνιος μητρὸς Θα]ήσιος ἀπὸ
Ὀξ[υρ(ύγχων) πόλ(εως)].

2. υ of *θωνασυχιος* CORR. 7. σ of *ποσουτων* CORR. from τ. ο of *οταν* CORR. 17. ι of *ισου* added above the line, and σ CORR. 24. ξ of *ξειω* CORR.

'The 10th year of the Emperor Caesar Trajanus Hadrianus Augustus, the 5th intercalary day of the month Caesareus, at Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by Eudaemon son of Thonasuchis son of Thonis, his mother being Thaësis, of Oxyrhynchus, shrine-bearer of the most great goddess Thoëris and of Isis . . . and the other gods of the temple at the village Mouchinor, being sane and in his right mind. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions I choose and to revoke this will, and any such provisions shall be valid. But if I die with this will unaltered I leave my sons Thonis and Horus and Eudaemon, all three sons of Ta . . . daughter of Harpaësis also called Horus, each of them, if he lives, and if not, his children, as co-equal heirs of all the buildings, estates and slaves that I may leave, but Thonis alone of all . . . whatever that he chooses on condition that the said Thonis pays any debts which may be proved against me and gives to his brothers Horus and Eudaemon, if they have at the time of my death completed 20 years, one year after my death, and if they are not so old, then to each of them when he has completed the 20 years, 500 drachmae, making for both of them together 1000 drachmae; and it shall not be lawful for the said Horus and Eudaemon nor for any one of them to sell, mortgage or otherwise dispose of what will come to them from me until each of them has completed 25 years. And if I die before the said Horus and Eudaemon have completed 20 years, their brother Thonis and their maternal grandfather Harpaësis also called Horus son of Thonis shall be guardians of each of them until he completes 20 years. If any of the three sons happen to die childless his share shall belong to his surviving brothers equally; beyond this no one at all shall have power to disobey these provisions and any person so doing

shall forfeit to the party abiding by them the damages and a fine of 1000 drachmae of silver and to the Treasury an equal sum, and the foregoing provisions shall none the less remain valid. This will is valid.' Signatures of Eudaemon and six witnesses with details of their ages, distinguishing marks, and seals, and docket of the record office at Oxyrhynchus.

2. καὶ Σαράπιδος would be expected after Ἰσιδος (cf. 46. 8-9, &c.), and Σαράπι[δος might indeed be read, but there is then no room for καί.

6. εἴκοσι ἔτη: cf. ll. 7 and 9. But though Horus and Eudaemon were to enter on possession of their inheritance on reaching 20 years they were not to alienate any part of it until 5 years more had elapsed. There is, however, a discrepancy here between the body of the will and the signature, where it is stated (l. 16) that the brothers were to remain under tutelage till the age of 25. This difficulty might be evaded by supposing that μέχρι δὲ τότε refers back to ἐτῶν κ in l. 14, but that is certainly not the natural interpretation. Possibly therefore εἴκοσι (πέντε) should be read throughout. 20 is the age when the period of tutelage terminated in another case (495. 10), but in 487. 5 we find a guardian being appointed for youths of 25.

492. WILL OF THATRES.

23.8 × 38.5 cm.

A.D. 130.

In this will Thatres daughter of Ammonius leaves as her heirs two half-brothers, whose relationship, if any, to herself, is not stated. The father of one of the brothers is expressly excluded from a house which formed the principal item in the property.

- 1 Ἔτους τ[εσσαρα]εσκαυδεκάτου Ἀυτοκράτορος [Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ Μεχέρ κη, ἐν Ὁξυρύγχων πόλει τῆς Θηβαί[δος,] ἀγαθῆ τύχῃ.
- 2 [τ]άδε διέθε[το νοοῦ]σα καὶ φρονοῦσα Θατρῆς Ἀμμωνίου τοῦ Σαραπίωνος μητρὸς Τσενθοτούμιος τῶν ἀπὸ τοῦ Τρύφωνος Ἰσ[ίου] τῆς κάτω τοπαρχία[s] καταγεινομένη ἐν Ὁξυρύγχων πόλει μετὰ κυρίου τοῦ τῆς ἀγεψιάς α[ὐτῆς
- 3 Ἡρακλοῦ[τος Σαρ]απίωνος τοῦ Σαραπίωνος μητρὸς Ταυσέ[ίρι]ος τῆς καὶ Σαραποῦτος υἱοῦ Ὠρίωνος τοῦ καὶ Θέωνος Σαρ[α]πί[ω]νος τοῦ [. . . ν[.]. . .] . εως τῶν ἀπὸ Ἰβίωνος Ἀμμωνίου τῆς αὐτῆς κάτω τοπαρχίας ἐ[ν ἀγνιᾶ].
- 4 ἐφ' ὃν μὲν [πε]ρίειμι χρόνον ἔχειν [με τ]ὴν τῶν ἰ[δίω]ν ἐξουσίαν πᾶν δ' ἐὰν βούλωμαι περὶ αὐτῶν ἐπιτελεῖν καὶ μεταδ[ια]τίθεσθαι [καὶ πρὸς ἀκύρωσιν ἀγειν τήνδε τὴν [δ]αθήκην δ' δ' ἂν ἐπιτελέσω κύριον ὑπάρ[χειν].

- 5 ἂν δὲ ἐπὶ ταύ[τῃ] τῇ διαθήκῃ τελευτήσω μηδὲν ἐπιτελέσασα καταλείπω
κληρονόμους Πτολλίωνα Θέωνος [τοῦ] Πτο[λ]λ[ί]ω[νος] μ[η]τρ[ὸ]ς Ἰσα-
ρεῦτος τῆς Θέ[ων]ος [καὶ τ]ὸν τούτου ὁ[μομ]ήτριον ἀδελφὸν [Θέωνα
6 Θέωνος τοῦ Θέωνος τοῦ καὶ Ἀπολλωνίου τοῦ Θέ[ων]ος ἀμφοτέρους ἀπ'
'Οξυρύγχων πόλεως κατὰ φιλοστοργίαν κοινῶς [ἐ]ξ ἴσου ἐκάτερ[ο]ν
α[ὐ]τῶν ἂν ζῆ, εἰ δὲ μὴ, τὰ τού[το]υ τέκνα, τῆς ὑπ[α]ρχούσης μοι
ἐν τῇ αὐ[τῇ]
7 Ὀξυρύγχων πόλει ἐπ' ἀμφόδου Ἰππέων Παρενβ[ο]λῆς οἰκίας καὶ αἰθρίου
καὶ αὐλῆς καὶ χρηστηρίων καὶ ὧν ἂν ἀπολίπω δούλων σωμα[τ]ων
καὶ ἄλλων καθ' ὄνδ[η]ποτοῦν τρόπον παντ[ο]ίων πάντων, οὐκ ἐξόν[το]ς
8 τοῖς αὐτοῖς κληρονόμοις μου τῷ καθόλου παραδέχ[ε]σθαι εἰς τὴν δηλου-
μένην μου οἰκίαν τὸν τοῦ ἐτέρου αὐτῶν Θέων[ο]ς πατέρα Θ[έ]ωνα
Θέωνος τοῦ καὶ Ἀπολλωνίου τοῦ Θέωνος μητρὸς Ἐλένης ἐφ' ὅλον
τὸν τῆς
9 ζωῆς αὐ[τοῦ] χρόνον παρευρέσει οὐδ[ε]μίᾳ ἄλλου δὲ οὐδενὶ παραβαίνειν
τι τῶν ὑπ' ἐμοῦ διατεταγμένων ἢ χωρ[ί]ς τοῦ τα[υ]τ[α] μένειν κύ[ρι]α]
. . . ἐκτείσει ὁ ἐπιχειρῶν πρὸς ἀθέτησίν τι τούτων ἄγειν ἐπιτείμου
δρα[χμὰς
10 χειρίας καὶ [ε]ῖς τὸ δημόσιον τὰς ἴσας καὶ μηθὲν ἡσσον, ἀλλ(λ)φ δ[ὲ]
οὐδενὶ οὐδὲν τῶν ἐμῶν καταλείπω. ἡ διαθήκη κυρία. . . (2nd hand)
Θατρῆ[ς] Ἀμμωνίου τοῦ Σαραπίωνος πεπύημα(ι) τὴν διαθή-
11 κην κα[ὶ] καταλείπω μετὰ τὴν τελευτὴν μου κληρονόμους Πτολ(λ)ίωνα
[Θ]έων[ο]ς τ[οῦ] Πτολ(λ)ίωνος μητρὸς Εἰσαρεῦτος καὶ τὸν
12 τούτου ὁμομήτριον ἀδελφὸν Θέωνα Θέωνος τοῦ Θέωνος τοῦ καὶ Ἀπολλω-
νίου κοινῶς ἐξ ἴσου ἧς ἔχω ἐπὶ Ἰππέων Πα[ρεμ]-
13 βολῆς [ο]ικίας καὶ ἐθρίου καὶ αὐλῆς καὶ ὧν ἂν ἀπολίπω δούλων σωμα[τ]ων
καὶ ἄλλων καθ' ὄνδηποτοῦν τρόπ[ο]ν
14 πάντων, οὐκ ἐξόντας αὐτοῖς τῷ καθόλου παραδέχεσθαι εἰς τὴν οἰκίαν μου
τὸν τοῦ ἐτέρου αὐτῶν Θέωνος πα[τέ]-
15 ρα Θέωνα Θέωνος τοῦ καὶ Ἀπολλωνίου ἐφ' ὅλον αὐτοῦ τὸν τῆς ζωῆς
χρόνον, ἐπὶ δὲ πάντων ὡς πρόκειται. ε(ι)μεῖ (ἐτῶν) ογ
16 οὐλή καρπῷ δεξιῷ καὶ ἔστιν μου ἡ σφραγὶς Ἰσις. Ὠρίων ὁ καὶ Θέων
Σαραπίωνος Ἀπίωνος ὁ τῆς ἀνεψιᾶς αὐτῆς υἱὸς ἐ-
17 πιγέγραμμε αὐτῆς (κύριος) κ[α]ὶ ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδυείης γράμ-
ματα καὶ εἰμὲ ἐτῶν μ οὐλ[ῆ] παρὰ κανθὸν ἀριστεροῦ

- 18 ὀφθαλμοῦ. (3rd hand) Ἀπίων Ζοίλου τοῦ Ἀπίωνος μητρὸς Νειλαροῦτος ἀπ' Ὀξύρυγχων πόλ[εω]ς μαρτυρῶι τῇ τῆς Θατρῆτος διαθ[ήκ]ῃ καὶ εἰμὶ (ἐτῶν) μδ οὐλή ὑπ[ὸ]
- 19 γένειον καὶ ἔστιν μου ἡ σφραγὶς Σαρᾶπις. (4th hand) Φάλαγξ Διογένους τοῦ καὶ Φάλαγγος Ἀρπάλου ἀπὸ [τῆ]ς [α]ὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρῆτος διαθήκη{ν} καὶ ε(ι)μεὶ ἐτῶν τεσσα-
- 20 ράκοντα οὐλή ἀντικνημίῳ δεξιῶ καὶ ἔστιν μου ἡ σφραγὶς Ἀρποχράτου. (5th hand) Ἡρᾶς ἐπικαλούμενο[ς] Γάιος Κινᾶτος ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρ[ῆ]-
- 21 [το]ς διαθήκη καὶ εἰμὶ ἐτῶν με οὐλή ἀντικνημίῳ δεξιῶ καὶ ἔστιν μου ἡ σφρα[γ]ῆ[ς] φιλοσόφου. (6th hand) Ἀπολλώνιος Ἀσκληπιάδου τοῦ Ἀπολλωνίου ἀπὸ τῆς
- 22 αὐτῆς πόλεως μαρτυρῶ τῇ τῆς Θατρῆτος διαθήκη καὶ εἰμὶ ἐτῶν ἑβδομήκοντα οὐλή παρὰ κ[α]ν[θ]ῶν τὸν ἐκτὸς δεξιῶ ὀφθαλμοῦ καὶ [ἔσ]τιν μου ἡ σφραγὶς Ἐρμοῦ. (7th hand) Θεῶν Ἀγαθῆ[ν]ου
- 23 [τοῦ] Θε[ῶ]νος ἀπὸ τῆς αὐτῆς π[ό]λεως μαρτυρῶι τῇ τῆς Θατρῆτος διαθήκη καὶ εἰμὶ ὡς (ἐτῶν) ξα οὐλή) ἀντικ(νημίῳ) ἀ[ρισ]τ(ερῶ) καὶ ἔστιν μου ἡ [σ]φραγὶς Σαράπιδος. (8th hand) Σαρ[απ]ί[ω]ν Φερέκφιος θέσει Πρ[ο]
- 24 [. . .] . . . [. . .] ἀπὸ τῆς αὐτῆς πόλεως μαρτυρῶι τῇ τῆς Θατρῆτος διαθήκη καὶ εἰμὶ (ἐτῶν) λς ἄσημος [καὶ ἔστι]ν μου ἡ σ[φ]ραγὶς Ἀθηνᾶς.
[. . .] μ]νημονεῖον.

1. κη added in a different hand above the line. 9. l. (ἄ)λλω. 10. l. πεποίημα(ι).
12. Third o of ομομητριον corr. from α. 13. l. αἰθρίου. 14. l. ἐξόντος. 16. l. ἐπιγέ-
γραμμαι. 17. First ν of κανθον corr. from θ. 22. ου of ουλη corr.

'The 14th year of the Emperor Caesar Trajanus Hadrianus Augustus, Mecheir 28, at Oxyrhynchus in the Thebaid, for good fortune. This is the will made in the street by Thatres daughter of Ammonius son of Sarapion, her mother being Tsenthotoumis, from Ision Tryphonis in the lower toparchy, now living at Oxyrhynchus, being sane and in her right mind, with her guardian the son of Thatres' cousin Heraclous daughter of Sarapion son of Sarapion, her mother being Tauseiris also called Sarapous, Horion also called Theon, son of Sarapion son of . . . , from Ibion Ammonii in the same lower toparchy. So long as I survive I am to have power over my own property, to make any further provisions or new dispositions I choose and to revoke this will, and any such provisions shall be valid. But if I die with this will unaltered and no further provisions made I leave on account of their affection towards me Ptollion son of Theon son of Ptollion, his mother being Isareus daughter of Theon, and his brother on the mother's side Theon

son of Theon son of Theon also called Apollonius son of Theon, both of Oxyrhynchus, if they live, and if not, their children, as joint and equal heirs of the house, court, yard and fixtures belonging to me at Oxyrhynchus in the Knight's Camp quarter, and any slaves which I may leave and all other property of any kind whatever; and it shall nowise be lawful for my said heirs to receive into my house aforesaid the father of the second Theon, namely Theon son of Theon also called Apollonius son of Theon, his mother being Helene, for the whole of his life under any pretext, nor for any one else to disobey any of my dispositions, and the person attempting to set aside aught of them shall, while not disturbing their validity, forfeit a fine of 1000 drachmae and to the Treasury an equal sum and none the less (shall these provisions hold good); and I leave none of my property to any one else.' Signatures of Thatres written for her by her guardian Horion, and of six witnesses in the usual style, and docket of the record office.

3. The mutilated name is not Ἀπίωνος, as would be expected from l. 16.

9. The vestiges before ἐκτείσει do not suit ἔτι.

10. For the ellipse of κύρια μένειν τὰ προγεγραμμένα cf. 504. 32. It may here be partly due to the writer's recollection that this same clause had already preceded in the line above.

20. The name after ἐπικαλούμενο[s] is perhaps all one word; the doubtful κ may be μ.

493. WILL OF PASION AND BERENICE.

11.3 × 25.9 cm.

Early second century.

The following will is peculiar in being a joint deed by a husband and wife, who both have property to dispose of. The beginning is lost, but the remaining clauses suffice to show that the survivor of the two was constituted the heir of the other, with power to divide the whole property among the four children of the marriage; but the wife is, in the event of her outliving her husband, expressly authorized to retain the ownership if she chose to do so. The papyrus was probably written in the reign of Trajan or Hadrian.

· · · · ·
 πε[48 letters]νι . [13 letters] . . . [10 letters]φ[. .] . . τιμ[. .
 μ . [12 letters] . [.]ος [. .]ωνος . [22 letters]τε[. . .] .
 μεμερισμένω[ν . . .] ἑδαφῶν τὴν κυ-
 ρε[ίαν καὶ τῶν] οἰκοπέδων τὴν ἐνοίκησιν [. . .]ιν, ἐξου[σίας οὐ]σης τῶ ἀφ'
 ἡ[μ]ῶν ἐπιζήσαντι ἕαν τε βούληται πωλεῖν
 τὰ [τε ἴδια κ]αὶ τ[ὰ] τοῦ προτελευ(τή)σαντος δοῦλα σώματα ἢτο[ι] τὰ ὅλα
 ἢ καὶ τινὰ αὐτῶν καὶ τῇ τούτων τιμῇ [. . .]σα[σ-
 5 θαι [ἀς]εται δαδάνας ἐκφ[ο]ρᾶς καὶ κηδε[ί]ας τοῦ προτελευ(τή)σ[α]ντος
 σωματείου καὶ χρεῶν ἀποδώσις, ὁμ[οίως

- δὲ [ἐ]ξ[ε]ῖ[ναι τ]ῶι ἐπιζή[σαντι ἀφ' ἡμ]ῶν διατάσσειν τοῖς γεγονόσι ἡμῖν ἐξ
 ἀλλήλων τέκνοις Σαραπᾶ καὶ Ἀπολλωνίῳ
 καὶ Διογένει ἀφήλικι [καὶ] ἀφήλικι τὰ τε ἴδια καὶ τὰ τοῦ
 προτελευ(τή)σαντος (2nd hand) ἐδάφη καὶ τὰ ἄπρατα τῶν σωμάτων
 καὶ τὰ [ἄλλα
 (1st hand) ὡς ἐὰν αὐτῶι τῶι ἐπιζή[σαν]τι δοκῆ ἐφ' ὧι ἐὰν αἰρήται μερι-
 σμῶι, ἐπὶ δὲ τῆς γυναικὸς Βερενίκης ἐὰν αὐτῇ περ[ι]ῆ εἶναι
 ἐὰν βούληται κυρ[ε]ῖ[αν] [ἀνε]μποδίστως, μὴ οὔσης μηδενὶ τῶι καθόλου
 ἐξουσίας πρὸς ἀθέτησίν τι τούτων ἄγειν μ[η]δέ τι
 10 ὑπεναντίως π[ρο]ιεῖν ἢ τὴν ἔφοδο]ν ἄκυρον εἶναι ἔτι καὶ ἐκτίνειν τὸν ἐπι-
 χειρήσαντα παραβαίνειν τι τούτων ἢ ἐπ[ε]λ[ευσό]-
 μενον τῶι ἐπ[ι]ζήσαντι ἀφ' ἡμῶν] καθ' ἐκάστην ἔφοδον τό τε βλάβος καὶ
 ἐπίτιμον ἀργυρίου δραχμᾶς δισχιλία[s
 καὶ εἰς τὸ δημόσιον τὰς ἴσας, χω]ρὶς τοῦ καὶ τὰ προγεγραμμένα κύρια
 εἶναι. ἢ διαθήκη κυρία. μάρτυρες δ' εἰσὶν Λόχος
 Λόχου τοῦ Σαραπίων[ος] κα[ὶ] Σα]ραπίων Σαραπίωνος τοῦ Πασίωνος καὶ
 Πλουτίων Κρατείνου τοῦ Δημητρίου καὶ Εὐ-
 δαίμων ὁ καὶ Ἀμόις Ἀμόιτος τοῦ Σαραπίωνος καὶ Ἀπόλλων Διογένους τοῦ
 Θέωνος καὶ Διόφαντος Διόφαντος τοῦ Αὐλείου(?)
 15 οἱ ἐξ ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀγυιᾷ τῇ αὐτῇ. (3rd hand) Πασίων
 Σα[ρα]πίων[ος] τοῦ Πασίονο[s π]εποιήμαι σὺν τῇ γυναικὶ
 Βερενίκη τὴν διαθήκην καὶ καταλίπω με[τ]ὰ τῇ[ν τελε]υτὴν εἶ[ν]αι τοῦ
 ἀσφαλῶς περι[ό]ντος τὰ τοῦ πρωτε-
 λευτήσ[α]ντος ἀπολειφθησόμενα σιτικά [ἐδάφη καὶ οἰκόπεδα] καὶ ἐπ[ι]πλα
 καὶ σκε]ύη καὶ ἐνδομε[ν]είαν
 [καὶ γενή]ματα καὶ γυν(α)ικεῖον κόσμον ἔτι δὲ κ[αὶ 15 letters]
 νοντ[.]. καὶ τὰ ἐνοίκια
 [11 letters] [20 letters ἀπολειφ]θησομέν[ων οἰ]κοπέδων
 καὶ δούλων
 20 [60 letters] δαπάνας ἐκφο[rās
 [„ „] καὶ τῶν [.
 [„ „] τα τειμ[.
 [„ „] ε . . [.

3. ε of *ενοικησιν* corr. from ο. 5. . . .]ε corr. from . . .]α. 1. *δαπάνας . . . ἀποδόσεις.*
 8. η of *της* corr. from ε. 9. ι of *τι* corr. from ε. υ of *αγειν* corr. from υ. 11. κ of *καθ*
 corr. from τ. 12. ε of *μαρτυρες* corr. from α. 14. 1. *Διόφ. Διοφάντου.* 16. 1. *προτε-*
λευτήσ[α]ντος.

2 sqq. ' . . . shall have the ownership of the estates and right of domicile in the buildings, the survivor of us, if he pleases, having the power to sell all or any of the slaves belonging to himself or to the one of us who first dies, and with the purchase money to defray the expenses of the funeral and burial of the body and pay the debts of the deceased, and the survivor of us shall similarly be permitted to devise to the children that have been born to us, Sarapas and Apollonius and Diogenes and . . . , the last two being minors, the estates, unsold slaves and other effects belonging to himself or to the one who first dies in such manner as the survivor thinks fit and with any division he chooses, but the wife Berenice if she survives shall if she will have the undisturbed ownership, and no one at all shall be permitted to set aside aught of these provisions or to do anything opposed to them, but the aggression shall be invalid and the person attempting to disobey them in any respect or making aggression upon the survivor of us shall forfeit for each aggression the damages and a fine of 2000 drachmae of silver and to the Treasury an equal sum, the foregoing provisions at the same time remaining valid. This will is valid. The witnesses are Lochus son of Lochus son of Sarapion, Sarapion son of Sarapion son of Pasion, Plution son of Cratinus son of Demetrius, Eudaemon also called Amois, son of Amois son of Sarapion, Apollon son of Diogenes son of Theon, Diophantus son of Diophantus son of Aulius, all six of the said city, in the said street.' Signature of Pasion the testator.

5. cf. B. G. U. 183. 24, 326. ii. 1 *έκκο[μ]σθῆναι περιστ[αλ]ῆναί τε έμαντό[ν] θέλω τῆ φροντίδι καὶ εὐσεβείᾳ τῶν [κ]ληρονόμων μου.*

18. *γενή]ματα*: cf. 494. 10; but this is only one of several possibilities.

494. WILL OF ACUSILAUS.

39 x 23.2 cm.

A. D. 156.

This long papyrus, which is in an excellent state of preservation, gives a copy of an elaborate and more than usually interesting will. The testator, Acusilaus, after conferring freedom upon five of his slaves, 'in consequence of their goodwill and affection,' leaves his son Dius heir to his property, subject to a life-interest reserved for Aristous, the wife of Acusilaus. The document is not the original will, but an official copy made at a later date; cf. l. 25, note.

A noticeable palaeographical peculiarity in this papyrus is the sigma, which is of a square shape, consisting of two horizontal strokes joined by an upright one with a slight inward curve to the right.

Ἀντίγραφον. ἔτους ἑννεακαιδεκάτου Αὐτοκράτορος Καίσαρος Τίτου Αἰλίου[υ]
 Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς
 μηνὸς Γερμανικείου λ, ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος, ἀγαθῇ τύχῃ.
 τάδε διεθέμην νοῶν καὶ φρονῶν
 Ἀκουσίλαος Δείου τοῦ Διονυσίου τοῦ καὶ Ἀκουσιλάου μητρὸς Διονυσίας
 Θέωνος ἀπ' Ὁξυρύγχων πόλεως ἐν ἀγνιᾷ. ἐφ' ὃν μὲν πε-
 ρίειμι χρόνον ἔχειν με τὴν τῶν ἰδίων ἐξουσίαν ὃ ἐὰν βούλωμαι ἐπιτελεῖν
 καὶ μεταδιατίθεσθαι καὶ ἀκυροῦν τὴν δια-
 5 θήκην ταύτην, ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δὲ ἐπὶ ταύτῃ τῇ
 διαθήκῃ τελευτήσω ἐλεύθερα ἀφήμι ὑπὸ
 Δία Γῆν Ἡλίον κατ' εὐνοίαν καὶ φιλοστοργίαν δοῦλά μου σώματα Ψενα-
 μοῦνιν τὸν καὶ Ἀμμώνιον καὶ Ἑρμᾶν καὶ Ἀπολλω-
 νοῦν τὴν καὶ Δημητρίαν καὶ θυγατέρα αὐτῆς Διογενίδα καὶ ἄλλην μου
 δούλην Δ[ι]ογενί[δ]α, καταλείπω δὲ τῇ γυναικί
 μου οὔσῃ μου καὶ ἀνεψιᾷ Ἀριστοῦτι τῇ καὶ Ἀπολλωναρίῳ Ἡρακλείδου
 τοῦ Διονυσίου τοῦ καὶ Ἀκουσιλάου μητρὸς Ἡραίδος Ἀ-
 λεξάνδρου εὐνοοῦσῃ μοι καὶ πᾶσαν πίστιν μοι ἐνδεικνυμένη ἃ ἐὰν ἀπολίπω
 ἔπιπλα καὶ σκεύη καὶ χρυσία καὶ ἱμάτια
 10 καὶ κόσμα καὶ πυρὸν καὶ ὄσπρεα καὶ γενήματα καὶ ἐνδομενείαν πᾶσαν
 καὶ ὀφειλήματα ἔνγραφα καὶ ἄγραφα,
 κληρονόμον δὲ ἀπολείπω τὸν γεγονότα μοι ἐκ τῆς προγεγραμμένης μου
 γυν[α]ικὸς Ἀριστοῦτος τῆς καὶ Ἀπολλ[ω]-
 ναρίου υἱὸν Δείον ἐὰν ζῆ, εἰ δὲ μὴ, τὰ τούτου τέκνα, ὧν ἐὰν ἀπολίπω
 ὑπαρχόντων καὶ ἐτέρων δούλων σ[ωμ]ά-
 των καὶ τῶν ἀπὸ τοῦ νῦν ἐσομένων ἐκ τῶν προγεγραμμένων θηλειῶν δούλων
 ἐκγόνων, ὧν παν-
 των τὴν χρῆσιν καὶ προσόδους πάσας μετὰ τὰ δημόσια ἔξει ἢ αὐτὴ γυνή
 μου Ἀριστοῦς ἢ καὶ Ἀπολλω-
 15 νάριον ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον καὶ τὴν δουλείαν καὶ ἀποφορὰς
 τῶν μετὰ [[. . .]] τελευτήν μο[υ]
 ἐλευθερουμένων δούλων σωμάτων. ἢ δ' αὐτὴ γυνή μου χορηγήσει τῷ υἱῷ
 μου Δείῳ εἰς δ[ι]α[τρο]-
 φὴν αὐτοῦ καὶ τὴν ἄλλην δαπάνην κατὰ μῆν[α] ἐν Ὁξυρύγχων πόλει
 πυροῦ μέτρῳ ἑξωδιαστικῷ

- ἀρτάβας δύο καὶ δραχμὰς ἐξήκοντα καὶ ὑπὲρ ἱματισμοῦ κατ' ἔτος δραχμὰς
 διακοσίας, τῇ δ' αὐτῇ
 γυναικὶ Ἀριστοῦτι τῇ καὶ Ἀπολλωναρίῳ ἐξέστω δι' αὐτῆς πωλεῖν καὶ
 ὑποτίθεσθαι ἂ ἐὰν αἰρήται
 20 ἀφ' ὧν ἐὰν ἀπολίπω τῷ υἱῷ μου Δείῳ ὑπαρχόν[των] καὶ σωμάτων καὶ
 καταχρᾶσθαι εἰς τὸ
 ἴδιον χ . [.] . ς τοῖς ἐμπεσουμένοις ἤτοι ἐκ πράσεως καὶ ἐξ ὑποθήκης ἀρ-
 γυρίοις. ἢ δ' αὐτῇ γυ-
 νῆ μου Ἀρι[σ]τοῦς ἢ καὶ Ἀπολλωνάριον ἀποδώσει πάντα ἂ ἐὰν φανῶ
 ὀφείλων, δώσει δὲ ἢ
 γυνή μου καὶ μετὰ τελευτῆν αὐτῆς ὁ υἱός μου Δεῖος τοῖς δούλοις μου
 καὶ ἀπελευθέρ[οι]ς εἰς
 εὐωχίαν αὐτῶν ἣν ποιήσονται πλησίον τοῦ τάφου μου κατ' ἔτος τῇ
 γενεθλίᾳ μου ἐφ' ᾧ δι-
 25 ἐπειγ ἀργυρίου δραχμὰς ἑκατόν. ὅσα δ' ἂν ὑπὸ τὸ ἐκδόσιμον τῆς δια-
 θήκης γράψω ἤτοι ἀφαιρού-
 μένος τι ἢ προσδιατάσσω ἢ ἐτέροις χαριζόμενος ἢ καὶ ἄλλο τι βουλό-
 μενος καὶ αὐτὰ ἔστω κύρια
 ὡς δ' εἶν[α]ι τῇ διαθήκῃ ἐγγεγραμμένα, παρὰ δὲ ταῦτα μὴ οὔσης μηδενὶ
 τῷ καθόλου ἐξου-
 σίας παραβαίνει[ν, τὸν] δὲ παραβησόμενον ἐκτίνειν τῷ ἐμμένοντι τό τε
 βλάβος καὶ ἐπίτειμον
 ἀργυρίου τάλαντα δύο καὶ εἰς τὸ δημόσιον τὰ ἴσα καὶ μηδὲν [ἢ]σσον
 μένειν κύρια τὰ προκείμενα.
 30 ἢ διαθήκη κυρία. Ἀκουσίλαος Δεῖου ὁ προγεγραμμένος πεποιήμαι τὴν
 διαθήκην ἧς ὄλον τὸ σῶμά
 ἐστίν μου ἰδι[ό]γραφ[ο]ν ἐπὶ πᾶσι τοῖς προκειμένο[ις,] καὶ εἰμὶ (ἐτῶν) μη

οὐ(λή) ποδ(ι) δεξ(ιῶ) κα[ι] ἔστ[ι]ν μου ἢ σφραγὶς Θώνιος.

2nd hand Δίδυμος Ὀνώφριος τοῦ καὶ Χαιρήμονος Ἡρώδου ἀπ' Ὀξυρύγ[χω]ν
 πόλεως ἰς τῶν

μαρτυρησάντων τῇ προκείμενῃ διαθήκῃ ἐγνώρισα τὴν ἰδίαν μου σφραγι-
 दा οὐσαν γλύμματος Ἐρμοῦ καὶ ἐσφράγισα τῇ αὐτῇ σφραγίδι. (3rd hand)
 Ἀσκληπιάδης

35 Εὐδαίμονος τοῦ Ἀσκληπιάδου ἀπ' Ὁξύρυγχων πόλεως ἔτ[ε]ρ[ο]ς τῶν
μαρτυρησάν-

των τῇ προκειμένη διαθήκῃ ἐγνώρισα τὴν ἰδίαν μου σφραγιδα οὖσαν
γλύμματος Σαράπιδος] καὶ ἐσφράγισα τῇ αὐτῇ σφραγιδι. (4th hand)

Δίδυμος Διδύμου

τοῦ Ἐνθέσμου] ἀγορανόμ[ο]ς τῆς Ὁξύρυγχιτῶν πόλεως ἕτερος τῶν
μαρτυρησάντων τῇ αὐτῇ διαθήκῃ ἐγνώρι]σα τὴν ἰδίαν μου σ{σ}φραγιδα
40 οὖσαν γλύμματος Ἀπόλλωνος καὶ ἐσφράγισα τῇ αὐτῇ σφραγιδι. (5th hand)

Ἀσκλη-

πιάδης Ἀσκληπ[ι]άδου τοῦ Πausir[ί]ωνος ἀπὸ τῆς αὐτῆς πόλεως ἕτερος τῶν
[μαρτυρησάντων] τῇ αὐτῇ διαθήκῃ ἐγνώρισα τὴν ἰδίαν μ[ο]υ σφ[ρ]αγιδα
[οὖσαν γλύμμα]τος Ἡρακλέους καὶ ἐσφράγισα τῇ αὐτῇ σφραγιδα.

6th hand ?προ]ετέθη ε (ἔτους) Ἀθύρ.

- | | | | |
|--|---------------------------------|---|----------------------------|
| 2. θηβαῖδος Pap. | 3. αγνία Pap. | 4. ἰδιων Pap. | 5. ὑπαρχειν . . . ὑπο Pap. |
| 8. First ι and τ of ἀριστουτι added above the line. ἠραῖδος Pap. | 9. ἱματια Pap. | 12. ἴδιον Pap. ; so in ll. 16, 20, 23. ὑπαρχοντων Pap. ; so in l. 20. | 18. ὑπερ ἱματισμου Pap. |
| 19. ὑποτιθεναι Pap. | 21. ἴδιον Pap. | ὑποθηκης Pap. | 25. ὑπο Pap. |
| ἰδιογραφ[ο]ν Pap. | ο of θωνιος corr. from ω. | 32. λ of πολεως corr. | 33. ἴδιαν Pap. |
| 40. π of ἀπολλωνος and second σ of ἐσφραγισα corr. | 42. εἰ of σφ[ρ]αγιδα rewritten. | 43. | |
1. σφραγιδι.

'Copy. In the 19th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the 30th of the month Germaniceus, at Oxyrhynchus in the Thebaid ; for good fortune. This is the will made in the street by me, Acusilaus son of Dius son of Dionysius also called Acusilaus and of Dionysia daughter of Theon, of the city of Oxyrhynchus, being sane and in my right mind. So long as I survive I am to have power over my own property, to make any further provisions and alterations I please and to revoke this will, and any such provisions shall be valid. But if I die with this will unchanged, I set free under sanction of Zeus, Earth and Sun, for their goodwill and affection towards me, my slaves Psenamounis also called Ammonius and Hermas and Apollonous also called Demetria and her daughter Diogenis and Diogenis, another female slave of mine. I bequeath to my wife and cousin Aristous also called Apollonarion, daughter of Heraclides son of Dionysius also called Acusilaus and of Herais daughter of Alexandrus, being well-disposed and showing entire faithfulness towards me, all that I may leave in the way of furniture, effects, objects of gold, clothing, ornaments, wheat, pulse, produce, and all my household stock, and my debts, recorded and unrecorded. I leave my son Dius by my aforesaid wife Aristous also called Apollonarion, if he lives, and if not, his children, heir to all the property that I leave and to my other slaves and the offspring that may hereafter be born to the female slaves aforesaid ; but my said wife Aristous also called Apollonarion shall have during her lifetime, after the taxes are paid, the use of and all the revenues from the whole property, together with the service of and

profits from those of them who are to receive their freedom after my death. My said wife shall supply to my son Dius every month at Oxyrhynchus for his sustenance and other expenses two artabae of wheat by the measure used for payment . . . and 60 drachmae and for clothing 200 drachmae yearly. My said wife Aristous also called Apollonarian shall have the right to sell and mortgage on her own authority anything she chooses of what I leave to my son Dius in property and slaves and to use for her personal requirements the money accruing from the sale or mortgage. My said wife Aristous also called Apollonarian shall pay all the debts that may be proved against me; and my wife, and after her death my son Dius, shall give to my slaves and freedmen for a feast which they shall celebrate at my tomb on my birthday every year 100 drachmae of silver to be spent. Anything that I append to the official copy of the will, whether cancelling or supplementing or making bequests to other persons or with any other purpose shall also be valid as if contained in the actual will; beyond this no one shall have power to disobey it, and anybody who does so shall forfeit to the party abiding by it the damages and a fine of 2 talents of silver and to the Treasury an equal sum, the above provisions remaining none the less valid. This will is valid. I, Acusilaus son of Dius the aforesaid, have made this will, the whole of which with all the above provisions is in my own writing. I am 48 years of age and have a scar on my right foot, and my seal is an image of Thonis. I, Didymus son of Onnophris also called Chaeremon son of Herodes, of Oxyrhynchus, one of the witnesses to the above will, recognized my own seal which is a figure of Hermes and sealed with the said seal.' There follow similar signatures of three other witnesses, whose seals represented respectively Sarapis, Apollo, and Heracles.

5-6. ὑπὸ Δία Γῆν Ἥλιον: cf. 48. 6, 49. 8; another instance of the manumission of a slave by will is B. G. U. 326. 17.

21. The word after ἴδιον could not be read as χρ[έ]ος, even if this were otherwise suitable. χω[ρ]ίς would be possible, though not very satisfactory.

25. ὑπὸ τὸ ἐκδόσιμον: ἐκδόσιμα are mentioned in 34. ii. 6, where the keeper of the 'Nanaeum' is ordered not to give them without authorization from the Library of Hadrian:—δ ἐπιτηρητῆ[ς] τοῦ Ναναίου μ[ή]τε τὰ ἐκδόσιμα διδῶτω μήτε ἐπ[ι]σκέψασθαι ἐπι[τ]ρεπέτω μή[τε] ἄλλο τι οἰκονομεῖτω πρὶν αὐτῷ ἐπιστέλλη[ται] κ.τ.λ. There the ἐκδόσιμα appear to be official copies of the deeds deposited in the archives; and in the present passage (cf. also 495. 15) the word has the same meaning, as is indicated by the contrast drawn between the ἐκδόσιμον and the actual διαθήκη. It is indeed most probable that this papyrus was itself an ἐκδόσιμον, for it is stated to be a copy and yet is signed by witnesses, who state that they had recognized the seals which they had affixed to the original document. We must then suppose that testators were permitted to use such official copies of their wills for the purpose of adding codicils without being put to the trouble of withdrawing and cancelling the original deeds. This however was of course sometimes done; cf. 106-7, which refer to the absolute revocation of wills.

27. ὡς ἐν τῇ or ὡς ἐν αὐτῇ τῇ would be expected but was certainly not written. The phrase recurs in 495. 16, but in a mutilated form.

31. Θώνιος: the mythical guard of the Canopic branch of the Nile; cf. Hdt. i. 114-5. Probably Ἐγκανώπου in 634 refers to him.

38. Ὁξυρυγχιτῶν: this is an early example of the form Ὁξυρυγχιτῶν πόλις which is not found in common use before the third century. 473. 2 is in fact the only other instance in this volume.

44. προ]ετέθη, if correct, presumably refers to the publication of the contents of the will after the testator's death; but the note may merely record the date at which the present copy was made. Perhaps παρ]ετέθη, 'deposited,' should be read.

495. WILL OF PETOSORAPIS.

9.7 × 34 cm.

A.D. 181-9.

This will is much mutilated, but possesses an interest as a specimen from a somewhat later period than that to which the preceding group belongs; and its general tenour remains fairly clear. The testator Petosorapis leaves as his heir in the first instance his son Epinicus, a minor; and appoints his sister Apollonous to administer the estate, and take charge of Epinicus until he reached the age of 20 years. It may be inferred that the mother of the boy was either dead or had separated from her husband. A certain part of the property is appropriated to Apollonous herself, who was to pay the testator's debts; and the stipulation is made that she should not be asked to render an account of her trusteeship. A minor legacy was apparently made to a nephew of Petosorapis.

- 1 [Ἔτους] καὶ εἰκοστοῦ Ἀυτοκράτορος Καίσαρος Μάρκου Ἀυρηλίου Κομμόδου Ἀντωνίνου Σεβαστοῦ Ἀρμενιακοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ Μεγίστου Ἐπειφ β, ἐν Ὁξυρύγχων πόλ(ει) τῆς Θηβ(αίδος), ἀγαθ(ῆ) τύχῃ.
- 2 [τάδε διέθετο νο]ῶν καὶ φρονῶν Πετοσοράπισ Πετοσοράπιος τοῦ Ἐπινείκου μητρὸς Σαραπιάδος ἀπ' Ὁξυρύγχων πόλεως ἐν ἀγυιᾷ. ἐφ' ὃν μὲν περίεμι χρόνον ἔχειν με τὴν τῶν ἰδίων ἐξουσίαν ὃ ἐὰν βού-
- 3 [λωμαι κατ' αὐτῶ]ν ἐπιτελεῖν καὶ ἀναιρεῖσθαι ἢ ἀκυροῦν τήνδε τὴν διαθήκην [ἀ]νεμποδίστως ὃ δ' ἂν ἐπιτελέσω κύριον ὑπάρχειν. ἐὰν δὲ ἐπὶ ταύτῃ τῇ διαθήκῃ τελευτήσω μηδὲν κατ' αὐτῶν ἐπιτελέ-
- 4 [σας κληρονόμον] ἀπ[ο]λείπω τὸν υἱὸν μ[ο]ν Ἐπινείκον μητρ[ὸ]ς [.]χηρο. υῆ [ἀπὸ] τῆς [α]υτῆς πόλεω[ς] ἐὰν ζῆ, εἰ δὲ μὴ, ἂ ἐὰν ἔχ[ῃ] τέκνα καὶ τὰ ἐπεσόμενά μοι ἕτερα τέκνα ἢ ἐὰν μὴ γένηται μοι ἕτερα τέκνα
- 5 [35 letters] . . . [.] . [12 letters] α πάντ[α]] τοῦ ὑπάρχ[ον]τός μοι π[ρ]ότερον Ἐρμίου χρηματίζοντος μητρὸς Ἰσι[.]σιο . . ἔγαντι Πέλα {Πέλα} ἐκ τοῦ
- 6 [55 letters τοῖς ἐσο]μένοι[s]] ἐγόνοις καὶ ὧν ἐὰν [ἀ]πολίπω ἐπί-[π]λων κ[αὶ] σκευῶν καὶ ἐνδομενείας καὶ ὀφειλημάτων

- 7 [59 letters] ἀδελφῆ [Ἀπολλωνοῦ]τι ἐὰν περ[ι]ῆ, εἰ δὲ μὴ, [τ]ῷ αὐτῷ
 υἱῷ μ[ο]ν Ἐπινείκῳ τὰ δὲ σκεύη καὶ ἔπιπλα καὶ ἄλλα ὄντα ἐν τρισὶ
 8 [58 letters ἀδ]ελφιδ[.]ν καὶ τὸν αὐτὸν υἱόν [μο]ν Ἐπίνεικον
 [ἔ]ν τε ἐξέδρα καὶ κέλλη τῆ ἐπάνω τοῦ πυλῶνος καὶ ἐν ὄλω
 9 [60 letters] καὶ δι[.] ἐξ ὧν] ἀπέλιπον αὐτῆ ἀπ[οδι]δόναι ὅσα ἐὰν
 φανῶ ὀφείλων καὶ ἐξουσίαν αὐτὴν ἔχειν ἰ εὐθὺ
 10 [60 letters]ωρουσ . [. . . τὸν αὐτὸν υἱόν μ[ου . . .]ε[.]ην παρ' ἑαυτῆ
 δαιτώμενον μέχρι οὗ γένηται ἐτῶν εἴκοσι πρόνοιαν ποιου-
 11 [μένην 52 letters ἐξ ὀνόματό[ς μου διαδέξ]ηται συν[.]ουσ]αν τὰ
 ἐξ αὐτῶν περιγεινόμενα καὶ διατρέφουσιν αὐτὸν ἐξ αὐτῶν [. . .]ν
 12 [62 letters]επ . [.]σει εἰς αὐτὸν μητρικῆ φιλοστοργία, ἥτις
 ἀποκαταστήσει αὐτῷ γενομένῳ τῆς προκειμέν[ης
 13 [ἡλικίας 54 letters]αντ[.] ὧν ἐὰν ἐξ ὀνόματος μου δια-
 δέξηται μεθ' ἃ ἐὰν εἰς αὐτὸν ἀναλώση, παρ' ἧς οὔτε λόγους οὔτε
 14 [61 letters]τηα[.]ῆ αὐτῷ. τὴν δ' αὐτὴν ἀδελφὴν μου
 Ἀπολλωνοῦν πρόνοιαν ποιήσασθαι βούλομαι τοῦ ἐπιτρό-
 15 [που 45 letters ὅσα δ' ἂν ὑπὸ τὸ ἐκδοσίμ[ον ταύτης τ]ῆς διαθήκης
 γράψω τῆ ἰδία μου χειρὶ ἥτοι ἀφαιρούμενός τι τῶν προκειμένων ἢ
 προσδιατάσ-
 16 [σων ἢ ἑτέροις χαριζόμενος ἢ καὶ ἄλλο τι βουλόμενος καὶ αὐτὰ ἔστω
 κύρια] ὡς [. . . τῆ διαθ]ήκη ἐγγεγραμμ[έ]να, καὶ μὴ ἐξεῖναι μηδενὶ
 τῷ καθόλου παρενχειρεῖν τοῖς ὑπ' ἐμοῦ δια-
 17 [τεταγμένοις 51 letters]με[. . . ἐπι]τίμου δραχμὰς τρι[σχ]ειλίας καὶ εἰς
 τὸ δημόσιον τὰς ἴσας καὶ μηθὲν ἡσσον μένειν κύρια τὰ ὑπ' ἐμοῦ
 18 [διατεταγμένα. ἢ διαθήκη κυρία.

2. αγυῖα . . . ἰδίων Pap. 3. ὑπαρχειν Pap. 4. υἱὸν Pap.; so in ll. 7, 8, 10. 15.
 ἰδία Pap. 16. ὑπ Pap. 17. ἴσας Pap.

5. [τὴν γνησίαν μου ἀδελφὴν Ἀπολλωνοῦτα?

8. Either ἀδ]ελφιδ[οῦν or ἀδ]ελφιδ[ῆν.

10. Perhaps μ[ου ἔχ]ε[ιν αὐτ]ῆν. μέρους is possible instead of]ωρουσ at the beginning of the line.

15-6. Cf. 494. 25-7. We do not fill up the lacuna after ὡς [owing to the uncertainty of the reading in 494. 27.

17.]με[may represent some word like παραβησόμε[νον or ἐπελευσόμε[νον, or τῷ ἐμ]μέ[νοντι; cf. 494. 28. The former alternative is preferable on account of the space.

(e) CONTRACTS.

496. MARRIAGE CONTRACT.

21 × 75.5 cm.

A.D. 127.

A contract of marriage between Sarapion son of Eudaemon and Thais daughter of Sarapion, written on the *recto* of 34, the important edict of Flavius Titianus concerning archives. The ends of the lines, which are of extreme length, are lost throughout the papyrus, which has also suffered considerably from decay and discolouration; but the lacunae can almost always be restored by the aid of 265, 497, and the Fayûm contracts at Vienna and Berlin, and the sense is seldom in doubt. The result is a practically complete specimen of an Oxyrhynchus marriage contract of this period; the provisions have a general resemblance to those of documents of the same class from the Fayûm, but there are marked differences of formula. The chief clauses are:—(1) specification of (*a*) the dowry of Thais, comprising various articles of jewelry and dress and 1800 drachmae provided by her father, and a female slave presented by her grandmother (ll. 2-6), (*b*) the property brought into the common stock by Sarapion (ll. 7-8); (2) conditions of divorce (ll. 8-10); (3) provisions in case of the decease of either party (ll. 10-16). Cf. also 603-7.

- 1 "Ετους ένδεκάτου Αυτόκράτορος Καίσαρος Τραιανου Άδριανου Σεβαστου
 Φ[α]ρμ[ο]υθι κδ, έν 'Οξυρύγχων πόλει τής Θηβαίδος, ά[γα]θη [τύ]χη,
 έ[πί] 'Ιουλλίας Σ[εβα]στ[ής] έν άγυιά.
 2 έξέδοτο Σαραπίων Σαραπίωνος του Σαραπίωνος του Σαραπίωνος μητρ[δ]ς
 Θα[ί]δος Σαραπίωνος άπό [Ο]ξυρύ[γ]χω[ν] π[ό]λ[ε]ως την [έ]αυ[του]
 θυ[γ]ατέρ[α] Θαίδα μη[τ]ρ[δ]ς . . . σ[.] μι[. .] Σαραπ[ί]ωνι Εύδ[α]ίμονος
 του Θεών[ος μητρ[δ]ς 'Ηρ[ά]τος τή[ς] μη[τ]ρ[δ]ς Δ[ι]δο[υ]τος,
 ά[πέ]χει δέ ό γαμ[ω]ν παρ[ά] Σαραπίωνος του πατρ[δ]ς
 3 [κ]αί έκδοτου . . . τ[ρι]ων ξέ[ν]ων μναιαίων τριών και τετάρτων δέκ[α] τεσσάρων
 ήμ[ί]σο[υ]ς περ[ο]ν ε[ί]διον τετάρτων δεκ[α] [. .] . . . δ[ι]ον τετάρτων έξ
 άλυσείδι[ο]ν έχον χλωρο[υ]ς χ[. .] τους λι[θ]ο[υ] του χρυσίου άγοντος
 τετάρτας . . . ήμισυ ως είναι επί τ[ο] [αυτ[ο] χρυσί[ο]υ σταθμ[ω]
 'Οξυρυγχείτ[η] μναιαία πέντε και τετάρτας

- 4 [κα]ὶ ἱματίων συνθέσεις δύο ζώνας δύο σανδυκίνην ροδίνην . αἴτιον πάλ(λ)ιον πάντα [δ]ὲ ἐν συντιμήσει ἀ[ρ]γυρίου[ν] δρα[χ]μῶ[ν] πεντακοσίων ἐξήκοντα [κ]αὶ ἀργυρίου δραχμὰς χ[ι]λία[s] ὀκτακοσίας ἐξήκοντα ὡ[s] εἶναι ἐ[π]ὶ τ[ῶ] αὐτὸ τὴν ὅλην φερνήν [ἀργυρίου] Σεβαστοῦ νομίματο[s] δραχμὰς τετρακισχιλίας ἑκατόν, καὶ ἡ
- 5 [τῆς] γαμουμένης μάμμη Θαις Σαραπίωνος μη[τ]ρὸς Ἡρακλοῦ[το]ς ἀπὸ τῆς αὐτῆς π[ό]λεως μετὰ κυρίου τοῦ ἑαυτῆ[s] μὲν ἑτέρου υἱοῦ τοῦ δὲ ἐκδότου γνησίου ἀδελφοῦ Σαραπίωνος [Σα]ραπί[ω]νος [ὀ]μολογεῖ ἐν ἀγυί[ᾳ] τῇ αὐτῇ ἐγδοῦναι τὴν Θαιδ[ὸ]α καὶ δίδωσι τῇ [αὐ]τῇ Θαιδί . [Καλ-
- 6 [λιτ]ύχης καὶ [τ]ῶν ἐσομένων ἐξ αὐτῆς ἐκγόνων τὴν (δὲ) δουλείαν καὶ ἀπ[ο]-φορὰς αὐτ[ῆς] συνέξει ὁ γαμῶν [. . .] μ[. . .] μων τῇ γαμου[μ]ένη ἐφ' ὅσον σύνεισι ἀλλή[λοι]s, [ο]ὐκ ἐξόντος τ[ῶ] γ[αμου]ν[τ]ι [. . .] εἶσθαι τὴν δούλ[η]ν ἄν[ε]ν τῆ[s] 12 letters]ν οὐδὲ τι προσφερόμ[ε]νον οἰκίαν
- 7 [καὶ] αἴθριον καὶ αὐλὴν καὶ τὰ ταύτης χρηστήρια καὶ δοῦλα σώματα Σαραποῦν [καὶ] Νικαροῦν καὶ τὰ τῆς Ν[ικα]ροῦτος ἕκγονα Σαραποῦν καὶ Κέρδωνα καὶ [Ἐπί]χ[α]ρμον καὶ τὰ ἐσόμει[α] ἐξ αὐτῶν ἢ ἀλλ[λ]ων ἕκ[γ]ονα καὶ ἂ ἐὰν πρὸ[s] τούτοις ἐπ[ι]κτησηται ἢ προσκ . [πωλεῖν οὐδὲ ὑποτίθεσθαι οὐδὲ ἄλλως καταχρη-
- 8 [μα]τίξειν χωρὶς εὐδοκούσης τῆς γαμουμένης. συμβιούτωσαν οὖν ἀλλή[λο]ιs ἀμέμπτω[s] οἱ γαμοῦντες καὶ χορ[η]γείτω ὁ γαμῶν τῇ γαμουμένη τὰ [δ]έοντα κατὰ δύν[α]μιν, ἐ[ἄ]ν δέ τι διαφέρωντα[ι] πρὸς ἀλλήλους καὶ βούλ[η]ται ἢ γαμουμένη ἀ[παλλά]σσεσθαι ἀπὸ τοῦ γαμοῦντος ἐπει-
- 9 [δαν] ἢ ἀπαλλαγῇ [γ]ένηται (ἢ) γαμου[μ]ένη μὲν ἀποσπάτω τὴν δ[ο]ύλην Καλλιτύχη[ν] καὶ τὰ ἐσόμεινα ἐξ αὐτῆς ἕκγονα καὶ [ἀ]ποδότω ὁ γαμῶν τῶ ἐκδότῃ ἐὰν περιῆ[ν], εἰ δὲ μὴ, τῇ γαμουμένη τὰς τῆς φερνῆς δ[ρα]χμὰς τετρακ[ισχιλ]ίας ἑκατόν ἐν ἡμέρα[ι]s ἀφ' ἧς ἐὰν ἀπαιτηθῇ ἢ ἀποτεισάτω μεθ' ἡμιολίας
- 10 [. . .] ἕκαστα καὶ . . . ταδε κιν γένηται. ἐὰν δὲ ἔγκυο[s] οὔσα ἢ γαμουμένη ἀπαλλαγῇ δώσει αὐτῇ ὁ γαμῶν ἄλλας εἰς λόγον λοχείας δραχμὰς ἐξήκοντα. σ]υμφερομένων δ' αὐτῶν εἴη μὲν ὑγεία, ἐὰν δ[ὲ] ἢ τινα τῶν γαμοῦντων τελευτήσαι ἐχέτω ὁ γα-
- 11 [μῶν] τὴν κατὰ τῶν ἑαυτοῦ ἐξου[σί]αν ἢ ἐὰν αἰρήται ἐπιτελε[ί]ν καὶ οἷs

- ἐὰν βούλη[ται] μερίζει[ν,] ἐὰν δὲ μηδὲν [ἐ]πιτελέση εἶναι καὶ αὐτὰ
μετὰ τελευτῆν αὐτοῦ τῶν ἐξ ἀλλή[λ]ων [τ]έκνω[ν.] εἰ δὲ ἦν [ὁ]
γαμῶν πρότερος [τ]ετελ[ε]υτηκ[ῶ]ς ἐχέτω ἢ γαμουμένη [
- 12 [. . .] ἔστω ἢ γαμουμένη κατὰ τὸ ἡμ[ισυ] ἢ ὁ ἔγγιστος καὶ ὁ ὑπὸ τοῦ
γαμοῦντ[ος] κατασταθησόμ[ε]νος κατὰ τὸ ἕτερον ἡμισυ ἀμφότεροι
ἐπίτροποι, (τῶν) τέκνων παρὰ τῇ μητρὶ διαιτ[ο]υμένων ἕως ἡλικίας
γέ[ν]ωντ[α]ι. ἐὰν δὲ μηδένα ὁ γαμῶν τῆς ἡμισεί[ας] ἐπιτροπῆς ἐπί-
τροπον καταστήσῃ ἔστω μόνη ἢ γαμουμένη ἢ
- 13 ὁ [ἐ]γγιστος, οὐδενὶ ἐξόντ[ος] ἐκβά[λλε]ιν αὐτὴν τῆς ἐπιτροπῆς οὐδὲ μέρ[ου]s.
ἐὰν δὲ ἢ γαμουμένη προτέρα τελευτήσῃ τέκνων αὐτοῖς μὴ ὄντων ἐξ
ἀλλήλων ἢ καὶ τῶν γενομένων μεταλλαξάντων ἀτέκνων ἀποδότω ὁ
γαμῶν τὰ ἐ[ν] φερνῇ ἀργυρίου δραχμὰς τετρα-
- 14 κισχιλίας ἑκατὸν ἐν ἡμέραις ἐξ[ή]κοντα καὶ ἀναπεμπέσθω εἰς τοὺς αὐτοὺς
περὶ τὴν γαμουμένην τὰ ἄλλα αὐτῆς πάντα. ἐὰν δὲ ὡσαύτως ὁ
γαμῶν [π]ρ[ό]τερος τελευτήσῃ τ[έ]κνων α[ὐ]τοῖς μὴ ὄντων ἐξ ἀλλήλων
ἢ καὶ τῶν γενομένων ἐπιμετα[λλαξάντων] ἀτέκνων
- 15 ἀποσπάσασα τὴν δούλην Καλλιτύχην καὶ τὰ ἐσόμενα ἐξ αὐτῆς ἔκγονα,
ἕως δ' ἂν κομίσῃται κυριευέτω πάντων, ἐπὶ δὲ πασῶν τῶν διαστολῶν
ἐκλογῆς οὔσης περὶ τὴν γαμουμένην ἐὰν αἰρῶται ἔχειν τὰ προκείμενα
ἐν φερνῇ χρυσία [ἀ]γοντα τὴν αὐτὴν ὀλκὴν ἢ τὴν ἴσην συντίμησιν
- 16 τῆς πράξεως γινομένης τῇ γαμουμένη καὶ τοῖς αὐτῆς ἕκ τε τοῦ γαμοῦντος
καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ π[ά]ντων καθότι πρὸς ἀλλήλους συνε-
χώρησαν. γνωστῆρ ἀμφοτέρων (2nd hand) Δ[ι]ογένης Ἰέρακος γραμ-
μ[α]τεὺς ἀπ[ὸ] τῆς αὐτῆς πόλεως ἐν [ἀ]γυῖᾳ τῇ αὐτῇ.

4. ην of σανδυκινην corr. from as (?). 5. μ of μη[τ]ρος corr. from τ. 10. κ of κιν
corr. and ν corr. from s. 12. ρ of παρα corr. from τ (?). 1. διαιτωμένων. 15. 1. αἰρήται.

'The 11th year of the Emperor Caesar Trajanus Hadrianus Augustus, Pharmouthi 24, at Oxyrhynchus in the Thebaid, for good fortune, on the day of Julia Augusta, in the street. Sarapion son of Sarapion son of Sarapion son of Sarapion, his mother being Thais daughter of Sarapion, of Oxyrhynchus, has given in marriage his daughter Thais whose mother is . . . to Sarapion son of Eudaemon son of Theon, his mother being Heras daughter of . . . and Didous, who has received from Sarapion, the father and giver of the bride, a pair of . . . weighing 3 minae 14½ quarters, a brooch of 8 quarters, a . . . of 6 quarters, a chain with 3 green . . . of stone, the gold weighing [.]½ quarters, making altogether on the standard of Oxyrhynchus 5 minae . . . quarters, also 2 dresses, 2 girdles, one red the other rose-coloured, a . . . and a mantle, together worth 560 silver

drachmae, and 1860 silver drachmae, the total value of the whole dowry being 4100 drachmae of silver of the Imperial coinage. Besides this the grandmother of the bride, Thais daughter of Sarapion and Heraclous, of the same city, with her guardian who is another son of hers and the full brother of the giver of the bride, Sarapion son of Sarapion, acknowledges in the same street that she has given away Thais in marriage, and she confers upon the said Thais (the possession of the slave) Callityche and her future offspring, the services of and the profits from her to be shared by the husband with the bride so long as they live together; and it shall not be lawful for the husband to . . . the slave without his wife's consent nor anything that is brought to him by his wife, nor to sell or mortgage or otherwise dispose of his property namely a house, yard and court and its fixtures and his slaves Sarapous and Nicarous and the children of Nicarous, Sarapous and Cerdon and Epicharmus, and the future offspring of them or others, or any additional property which he may acquire, without the consent of the bride. Let both live blamelessly together, and the husband shall supply the bride with necessaries in proportion to his means; but if any difference arises between them and the bride wishes to separate from her husband, as soon as the separation takes place the bride shall withdraw the slave Callityche and the children that may be born to her, and the husband shall repay to the giver of the bride if he survives, and if not, to the bride herself, the 4100 drachmae of the dowry within . . . days from the day on which they are demanded or forfeit this amount increased by one half . . . And if the bride is at the time of separation in a state of pregnancy the husband shall give her on account of the birth 60 drachmae more. When they come together may they enjoy health; but if either husband or wife should chance to die, the husband shall have power over his own property to make any further provisions he pleases and to divide it among whom he will; but if he makes no further provisions the property shall after his death belong to their children. If the husband dies first the bride shall have . . . and she or her nearest relation on the one part and whoever shall be appointed by the husband on the other part shall together be guardians, the children being brought up with their mother until they come of age. If the husband appoints no guardian for the one part of the guardianship the bride or her nearest of kin shall act alone, and no one shall be permitted to deprive her of the guardianship nor any part of it. If the bride dies first without their having any children or when those that have been born have died childless, the husband shall repay the dowry namely . . . the 4100 drachmae of silver in 60 days and shall send to the said relations of the bride all the rest of her property. Similarly if the husband dies first without their having any children or when those that have been born have died childless, the bride shall . . . and withdraw the slave Callityche and the children that may be born to her, and until she has recovered them she shall have control over the whole property, and with regard to all the provisions the choice shall rest with the bride to have either if she prefers the aforesaid gold ornaments included in the dowry at the same weight or their equivalent value, and the bride and her agents shall have the right of execution upon both the husband and upon all his property in accordance with their agreement with each other. The certifier of both parties is Diogenes son of Hierax, scribe, of the same city, in the same street.'

1. ε[πὶ Ἴο]υλίας Σ[εβα]στ[ῆς]: cf. 604 and 284. 21 Κ[αισαρ]εῖου ἐ Ἴουλίᾳ Σεβασ[τ]ῆι, and note *ad loc.*

3. Apparently not ἐνωτίων ζεύγος. The mutilated word after ὀκ[τ]ῶ is possibly [ἀλ]υσ[εῖ]διον, but the vestiges do not suggest this.

χλωροῦς χ[.]τους: cf. C. P. R. 24. 5-6 ἐνωτίων ζεύγος . . . τὸ δὲ ἕτερον διάχλωρον.

4. The whole dowry of Thais came to 4100 drachmae (ll. 9 and 14), of which 560

are accounted for by the articles of dress and 1800 were paid in money, leaving 1680 to be accounted for by the value of the jewelry. Since a *μναιαῖον* contained 16 *τέταρται* (9. verso 16), the items in l. 3 make 4 *μναιαῖα* 13 *τέταρται* + the number of *τέταρται* in the *άλυσίδιον*. A *μναιαῖον* of gold is converted into 288 silver drachmae in C. P. R. 12, and at the same rate 1680 drachmae would represent $5\frac{5}{6}$ *μναιαῖα*. If the figure lost in l. 3 before *ἦ]μισυ* was *δέκα* (no higher figure is possible), the total weight of the jewelry was $5\frac{7}{16}$ *μναιαῖα*. The difference is due to variation either in the rate of exchange or in the weights.

6. *τὴν* (δέ) *δουλείαν*: in the translation we have supposed that the genitives *καλλιτύχης* κ.τ.λ. depend on a word like *κυρείαν* lost at the end of l. 5, but *τὴν δουλείαν* may be the word on which they depend (cf. 489. 8), in which case a relative (*ās* or *ā*) must be supplied in the lacuna before *συνέξει* in l. 6.

προσφερόμενον: *προσφέρεσθαι* is the word commonly used of property brought to the husband by the bride, e.g. in a first century fragment of a marriage-contract *τὴν φερνὴν προσφερομένην*.

7. For the supplement at the end of the line cf. e. g. 491. 8.

9. For the supplement at the end cf. 497. 16.

10. Some such word as *συμβῆ* is required before *τινα*; cf. 497. 11.

12. *ἔστω μόνη* κ.τ.λ.: cf. 265. 29.

13. *τὰ εἶν φερνῆ*: cf. l. 15. Or *ἔνεχθέντα* may be read; cf. C. P. R. 27. 18.

15. *διαστολῶν*: sc. for the recovery of the dowry; cf. 497. 18. Cf. for the supplement C. P. R. 22. 23, 27. 19.

16. *γνωστήρ*: cf. a Vienna papyrus cited by Hartel, *Gr. Pap. Erz. Rainer*, p. 66 *τῷ βουλευτῇ Ἀντιοέων τῷ γενομένῳ μου γνωστήρι ἐν τῇ ἐπικρίσει*, and B. G. U. 581. 13 (a deed of surety) *τὸν δὲ προγεγραμμένον . . . γνωρίζει Δούκιος Ὀκτάνιος Δόγγος ἀπολύσιμος ἀπὸ στρατείας*. The *γνωστήρ* of a person was a witness of his or her identity.

497. MARRIAGE-CONTRACT.

11.5 × 14.1 cm.

Early second century.

Contract of marriage between Theon and Ammonous, written in very long lines across the fibres of the papyrus, probably in the reign of Trajan or Hadrian. Though a mere fragment of the whole contract, the sense and construction are intelligible throughout, for the missing portions at the beginnings of the lines can be largely restored from the other Oxyrhynchus marriage-contracts of this period (265 and 496), and the Ptolemaic marriage-contracts from the Fayûm (P. Tebt. 104 and *Archiv*, I. p. 484). At the end are the signatures of the bridegroom and the bride's father, and of a third person who seems to have been concerned in receiving the dowry, but whose relation to the contracting parties is obscure.

- 1 . . . μων
- 2 πωλεῖν οὐδὲ ὑποτίθεσθαι] οὐδ' [ἄλλως κ]αταχρηματίζειν
- 3 [χωρὶς εὐδοκούσης τῆς Ἀμμωνούτος]ἔστω, κατὰ (τὰ) αὐτὰ μηδὲ
Ἀ[μμ]ωνούτι ἐξέστω ἀπόκοι-
- 4 [τον μηδὲ ἀφήμερον γίνεσθαι ἀπὸ τῆς Θέωνος οἰκίας μηδὲ ἄλλῳ ἀνδρὶ
συνεῖναι μηδὲ αἰσχύνειν Θέωνα ὅσα φέρει αἰσχύνην ἀνδρὶ μηδὲ φθείρειν
τὸν κοινὸν οἶκον. ἐὰν
- 5 [δέ τι διαφέρωνται πρὸς ἀλλήλους καὶ βούληται Ἀμμωνοῦς ἀπαλλάσσεσθαι
ἀπὸ Θέωνος καὶ τῆς φερνῆς τὴν ἀπαίτησιν ποιεῖσθαι
ἀπολιπούσα Θέωνα
- 6 [ἀποδότω αὐτῇ Θέων τὰς δραχμὰς κ]οσίας ἐν ἡμέ-
ραις ἐξήκοντα ἀφ' ἧς ἐὰν ἀπαιτηθῇ. ἐὰν
- 7 [δὲ Ἀμμωνοῦς βούληται τῆς φ]ερ[ν]ῆς τὴν ἀ[π]αίτη[σ]ιν
ποιεῖσθαι ἔστω ἀντὶ ταύτης μόνων τῶν ἐξα-
- 8 [κοσίων δραχμῶν]κον χορηγείτω ὁ αὐτὸς Θέων τοῖς τέκνοις
τὰ πρὸς τὴν διατροφήν
- 9 [ἐὰν δὲ μετὰ τὸν ἀ]π' ἀλλήλων χωρισμὸν συμβῇ τὰ
ἐξ ἀλλήλων τέκνα μεταλλάξαι
- 10 [ἀποδότω Θέων Χαιρ]ήμ[ο]νι ἐὰν ζῆ εἰ δὲ μὴ τοῖς ταύτης
ἔνγιστα γένους οὔσι τὴν φερνὴν
- 11 [καὶ ἢ ἀποτείσατω μεθ' ἡμ]ιολίας. συ[ν]φερομένων δ' αὐτῶν
εἴη μὲν ὑγεία, ἐὰν δὲ τ[ι]νι αὐτῶν συμβῇ τελευ-
- 12 [τῆσαι τῶν ἐσομένων αὐτοῖς ἐξ ἀλλήλων]ν [τ]έκνων ἢ τινων αὐ-
τῶν ἀφηλίκων ὄντων ἔστω Ἀμμωνοῦς καὶ ὁ ὑπὸ τοῦ Θέωνος
- 13 [κατασταθσόμενος ἕκαστος κατὰ τὸ ἥμισυ ἀμφότεροι ἐπίτροποι τῶν
τέκνων] διαιτωμένων παρὰ τῇ [μ]ητρὶ μέχρι τοῦ εἰς ἡλικίαν ἐλθεῖν.
ἐὰν δὲ μηθεὶς πρὸς τῷ
- 14 [κατασταθῇ] ἐγλόγιστος τούτων καὶ [τ]ῶν καταλειφθσομέν[ων]
αὐτοῖς. ἐὰν δὲ Ἀμμωνοῦς προτέρα
- 15 [τελευτήσῃ τέκνων αὐτοῖς μὴ ὄντων ἐξ ἀλλήλων ἢ καὶ λ]ιπόντων
ἀποδότω Θέων τῷ ταύτης πατρὶ καὶ ἐκθ[ότ]ῃ Χαιρήμονι ἐὰν περιῆι, [εἰ
- 16 [δὲ μὴ, τοῖς ταύτης ἔνγιστα γένους οὔσι τὴν φερνὴν ἐν ἡμέραις ἀ]φ'
ἧς ἐὰν ἀπαιτηθῇ ἢ ἀποτείσάτω μεθ' ἡμιολίας. ἐὰν δὲ [ὁ Θέ]ων πρό-
τερ[ο]ς τελευτήσῃ

- 17 [τέκνων αὐτοῖς μὴ ὄντων ἐξ ἀλλήλων κομισ]αμένη Ἀμμωνοῦς πρώτη
τὴν φερνὴν καὶ τὰ ἄλλα αὐτῆς ἅπαντα [ἐ]κ τοῦ ὑπο[. . .
- 18 [ἐπὶ δὲ πασῶν] τῶν περὶ τῆς ἀπαιτήσεως καὶ
ἀνακομιδῆς τῆς φερνῆς διαστολῶν ἢ πράξις [ἔ]στω
- 19 [Ἀμμωνοῦτι καὶ τοῖς αὐτῆς ἐκ τοῦ Θεῶνος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ
πάντων καθάπερ ἐγ δίκη]ς καθότι πρὸς ἀλ[λ]ήλους συνεχώρησαν, τῆς
τοῦ δακτυλίου ἐγλογῆς οὐ-
- 20 [σης περὶ Ἀμμωνοῦν ἐὰν αἰρήται (2nd hand) Θεῶν] τοῦ [Ἀ]χιλ-
λ[έως] Προπαπποσεβά[σ]τιος ὁ καὶ Ἀλθαιεύς μητρὸς Δημητρίαι
- 21 [ἔ]χω τὴν φερνὴν (3rd hand) Χαιρήμων]ος ὁ καὶ Ἀλθαιεύς
ἐκδέδομαι τὴν θυγατέρα μου
- 22 (4th hand)] Σαραπίωνος τοῦ Ἀρτεμιδώρου Αὐξιμήτριος ὁ κ[αὶ
23 δραχμ]ᾶς κεφαλαίου ἐφ' ὑμῶν ἐκ πλήρους ἐπὶ πᾶσ[ι
24 [τοῖς προκειμένοις]ου ἔγραψα ὑπὲρ αὐτοῦ βραδέα γράφο[ντος.
25] . . οτ[

On the verso

- 26] κβ, γαμικ(ῆ) Ἀμμωνοῦ(τος) πρ(ὸς) Θεῶνα.

21. l. Ἀλθαιεύς.

23. l. ἀφ' ὑμῶν?

17-8. After [ἐ]κ τοῦ the papyrus probably proceeded ὑπὸ [τοῦ Θεῶνος ἀπολειφθησομένου . . .

20. Προπαπποσεβά[σ]τιος ὁ καὶ Ἀλθαιεύς: cf. 477. 7-8, note.

22. Αὐξιμήτριος: spelled Αὐξιμητόρειος in 261. 6 where the deme name is Δήνειος.

498. CONTRACT WITH STONE-CUTTERS.

17.8 x 8.7 cm.

Second century.

A contract by which two stone-cutters agree to supply the stone required for building a house at Oxyrhynchus at different prices according to the size and nature of the stones. Food was to be provided for them while they were engaged upon the work, and wages were guaranteed to them if their services were required by the builders, but the ornamentation of the stone is excluded from their duties. The stone was to be brought from the 'northern quarry,' which is still a noticeable feature a little way to the north of the site on the edge of the desert. The papyrus supplies several new technical terms connected with stone-cutting.

Ἀντίγραφον. Ἀντωνία Ἀσκληπιάδι
 τῇ καὶ Κυρία διὰ Ἀπολλωνίου ἐπιτρό-
 που παρὰ Ἀσκληᾶτος Ἀλεξάνδρου
 καὶ Ἀπολλωνίου Ἀμόιτος μητρὸς
 5 Ταίριος ἀμφοτέρων ἀπ' Ὀξυρύγχων
 πόλεως. ἐπιδεχόμεθα λαξείαν
 τῶν οἰκοδομουμένων λίθων κύ-
 βων καμηλικῶν ἀπὸ βορινῆς λατο-
 μίας εἰς οἰκίαν σου τῆς Ἀντωνίας
 10 ἐπ' ἀμφόδου Παμμένους Παραδεί-
 σου μισθοῦ τῆς λαξείας τῶν μὲν
 ἑξωτέρω λίθων κύβων καμηλι-
 κῶν ὡς τῶν δέκα ἕξ δραχμῶν τεσσ[ά-
 ρων [τ]ῶν δὲ ἐ[σ]ωτεριαίων ὡς τῶν
 15 τρ[ιάκ]οντ[α] δρα[χμῶν] τεσσάρων καὶ
 τῶν [ἀ]ντιβλημάτων ὡς τῶν ἑκατὸν
 λίθων κύβων καμηλικῶν δραχμῶν τρι-
 ῶν καὶ κεφαλειτοπαραμηκῶν ἑξωτ[ε]-
 ριαίων λίθων κύβων καμηλικῶν ὡς
 20 τῶν δέκα ἕξ δραχμῶν ὀκτὼ καὶ ἑσω-
 τεριαίων λίθων κύβων καμηλικῶν
 κεφαλειτοπαραμηκῶν ὡς τῶν τρι-
 ἀκοντα δραχμῶν ὀκτὼ, πελεκημά-
 των λίθων [κ]ύβων καμηλικῶν ὡς τῶν
 25 πεντήκου[τα] δραχμῶν τεσσάρων καὶ
 πελεκημάτ[ων] κεφαλε[ι]τοπαραμηκῶν
 λίθων [κ]ύβων [κα]μηλικῶν ὡς τῶν πεν-
 τήκ[ον]τα δρα[χμῶν] ὀκτὼ. τὰ δὲ προκεί-
 μενα πάντα ἀ[. . .] λα[ξ]ε[ύσο]μεν οὐδε-
 30 μιᾶς πρὸς ἡμ[ᾶς] οὔσης κ[ο]σμοπ[ο]ιήσε-
 ως, λήμψεται δὲ ἕκαστος ἡμῶν ἐκ[άσ]-
 τῆς ἡμέρας ἧς ἐὰν ἐργάζεταιται καὶ ἄρ-
 τον ἓνα καὶ προσφάγιον. ἐὰν δὲ χρεΐ-
 αν ἔχωσι οἱ οἰκοδόμοι ὑπουργίας λαξι-

- 35 κῆς ἡμεῖς ὑπουργήσομεν ἢ καὶ τις ἡ-
 μῶν ἕκαστος λαμβάνων ἐ[κ]άστης
 ἡμέρας μισθοῦ ὑπουργίας δραχμὰς
 τέσσαρας καὶ ἕκαστος ἡμῶν ὁμοίως
 ἐκάστης ἡμέρας ἄρτον ἕνα καὶ προσ-
 40 φάγι[ον. μ]έχρι δὲ δευτέρας καὶ εἰκάδος
 {μ[έχρι] δὲ δευτέρας καὶ εἰκάδος} τοῦ
 [όντος μ]ην[ος] Ἐπειφ ἐξόντος σοι ἐτέροις
 [μεταμισθοῦ]ν τὴν αὐτὴν λαξείαν
 [τὴν τῶν προκει]μένων λίθων κύβων
 45 [καμηλικῶν ἀπὸ βο]ρινῆς λατομίας
 [19 letters]αν σου μεθ[. .
 [20 ,,]ς εἰς ἡμέ[ρας
 [. κυρία ἢ ἐπι]δοχή. ἔτου[ς
 [26 letters]α[. .

2. κ of κυρια corr. from α. 26. μηκω⁻ Pap.

‘Copy. To Antonia Asclepias also called Cyria, through her guardian Apollonius, from Asclas son of Alexandrus and Apollonius son of Amois, his mother being Tauris, both of Oxyrhynchus. We undertake to cut the squared building-stones transportable by camel (?) from the northern quarry required for the house of you, Antonia, in the quarter of Pammenes’ Garden, the rate of wages for the stone-cutting being for the outer squared camel stones at 4 drachmae for 16, for the inner ones at 4 drachmae for 30, for ἀντιβλήματα at 3 drachmae for 100 squared camel stones, and for oblong corner-stones at 8 drachmae for 16 outer squared camel stones and at 8 drachmae for 30 inner squared camel stones, and for chipped squared camel stones at 4 drachmae for 50 and for chipped oblong squared camel corner-stones at 8 drachmae for 50. All the aforesaid stones we will cut, but no ornamentation shall be required of us. Each of us shall receive for each day that he works both a loaf and relish. If the builders have need of our services in stone-cutting, we or one of us will provide them, each of us receiving as wages for each day’s services 4 drachmae, and likewise each of us on each day a loaf and relish. Until the 22nd of the present month Epeiph you have the right to transfer to others this contract for cutting the aforesaid squared camel stones from the northern quarry . . .’

8. καμηλικῶν: the adjective is new. The point of it seems to be that the stones were not to be too heavy for a camel to transport them.

16. [ἀ]ντιβλημάτων: these stones being the cheapest were presumably the smallest, and may have been used for inserting in vacant spaces between the larger ones.

23. *πελεκημάτων*: the stones under this heading are divided into two classes, ll. 24-5 apparently corresponding to ll. 12-5, and ll. 26-8 to ll. 18-23. The *πελεκήματα* were much dearer than the *ἀντιβλήματα*, but cheaper than the others.

499. LEASE OF LAND.

30.5 x 6.5 cm.

A.D. 121.

Lease of 10½ arourae of land at the village of Seneptha for one year, at the rent of 36 drachmae per aroura. The crop, which in the preceding year had been corn, was to be grass, of which part was to be employed for grazing, part was to be cut for hay. Other leases in the present volume are 500-2, 590, 593, 639, and 640.

<p>Ἐμίσθωσεν Τρύφων Ἀριστάνδρ[ο]ν καὶ Σαραπίων Ἡρώδου τῶν ἀπ' Ὀ- ξυρύγχων πόλεως Ἀπολλωνίω Ἔνρου τῶν ἀπὸ κώμης Σενέπ[τ]α 5 Πέρσης τῆς ἐπιγονῆς εἰς τὸ ἐν- εστὸς ἕκτον ἔτος Ἀδριανοῦ Καίσαρος τοῦ κυρίου ἀπὸ τῶν ὑ- παρχόντων αὐτοῖς περὶ τὴν αὐ- τὴν κώμην ἐκ τοῦ Δίωνος κλή- 10 ρου τὰς ἀπὸ ἐπικαλάμου ἀρούρας δέκα ἡμισυ, ὧν γίτονες ἀπηλίω- του Διδύμου (νότου) τῶν προγεγραμ- μένων βορρᾶ τῶν αὐτῶν λιβὸς Σεύθου Ποτάμωνος, 15 ὥστε ξυλαμῆσαι χόρτον εἰς κοπήν καὶ ἐπινομήν, φόρου ἐκάστης ἀρούρης μηδεμιᾶς γεωμετρίας γενομένης ἀνὰ ἀργυρίου δρα- χμὰς τριάκοντα ἐξ ἀκίνδυνα 20 παντὸς κινδύνου, τῶν ὑπὲρ τῆς γῆς δημοσίων ὄντων πρὸς τὸν [μ]εμισθωκότα, ὃν καὶ κυριεύειν τῶν καρπῶν ἕως ἂν τὸν φόρον</p>	<p>κομίσηται. τῆς δὲ μισθώσεως 25 βεβαιουμένης ἀ[πο]δότη ὁ με- μισθωμένος τ[ὸν] φόρον τῷ Παῦνι μηνὶ τοῦ α[ὐ]τοῦ ἔτους, ὃ δ' ἂν προσοφειλ[έ]σῃ ἀποτει- σάτω μεθ' ἡμι[ολίας, κ]αὶ ἡ πρᾶ- 30 ξις ἔστω τῷ με[μισθω]κότι [ἕκ τε] τοῦ [αὐτοῦ] Ἀπολλωνίου καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων καθάπερ ἐγ δίκης. κυρία ἡ μίσθωσις. (ἔτους) ἕκτου 35 Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ Θῶθ κε. 2nd hand Σαραπίων Ἡρώδου συν- μεμισθῶμαι τὰς προ- κειμένας ἀρούρας 40 δέκα ἡμ[ι]συ μηδε- μιᾶς γεωμετρίας γενομένης ἀνὰ ἀργυ- ρίου δρα[χ]μὰς τριά- κοντα ἐξ κατ' ἀρουραν 45 ὡς πρόκειται. χρόνος ὁ αὐτός.</p>
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On the *verso*

Ἀπολλωνίου(ν)

μί(σθωσις) ἰς τὸ 5 [(ἔτος).]

5. 1. Πέρση. 10. ε of επικαλαμου corr. from α.

‘Tryphon son of Aristandrus and Sarapion son of Herodes, inhabitants of Oxyrhynchus, have leased to Apollonius son of Horus, of the village of Senepta, Persian of the Epigone, for the present 6th year of Hadrianus Caesar the lord from their property at the said village in the holding of Dion the 10½ arourae upon which corn has been grown, of which the adjacent areas are on the east the land of Didymus, on the south that of the aforesaid lessors, on the north the same, on the west the land of Seuthes son of Potamon, which land is to be cultivated with grass for cutting and grazing at a rent for each aroura, without a survey being made, of 36 drachmae of silver, guaranteed against all risks, the taxes upon the land being paid by the lessor, who shall be the owner of the crop until he recovers the rent. If this lease is guaranteed, the lessee shall pay the rent in the month Pauni of the said year and shall forfeit any arrears increased by one half, and the lessor shall have the right of execution upon the said Apollonius and upon all his property as if in accordance with a legal decision.’ Date and signature of Sarapion.

10. ἀπὸ ἐπικαλάμου : cf. Wilcken, *Archiv*, I. p. 158, P. Amh. 91. 22, note, and P. Tebt. 115. introd.

17. μηδεμιᾶς γεωμετρίας γενομένης : the point of this clause is that 10½ arourae were accepted as the accurate amount of the land, and there was to be no fresh survey which, if it brought out a different figure, might affect the rent to be paid.

500. LEASE OF DOMAIN LAND.

26 x 9.7 cm.

A.D. 130.

An application addressed to the strategus of the Athribite nome by a number of persons who wished to lease jointly, for one year probably, some domain land, offering a higher rent than that paid by the former lessees. Cf. 279, a similar application addressed to the basilico-grammateus, C. P. R. I. 32, 239, B. G. U. 640, and P. Brit. Mus. 350. The papyrus has been gummed on to a series of documents, and is numbered at the top 13.

13

2nd hand [Ἰέρα]κι στρατηγῶ Ἀθριβε[ίτου
 [παρ]ὰ Ὠρου Ψενοβάσθ[ι]ος καὶ
 [Νεκ]φερῶς Θαισοῦτος κα[ὶ . . .]ς-
 5 [. . .] Πετ[. . .]ς καὶ τῶν λ[ο]ῦ[π]ῶν

[. . . .]ιπ[.]κεφα[.]

Vestiges of three lines.

- 10 [12 letters]ου[.]
 α[. ι]ουδαίω[ν] εἰρη[μ]ένων καὶ
 Ἑλλήνων . [.]ηρονομιτων περὶ
 Τετάφου δημοσί(ας) γῆς ἀνὰ (πυροῦ) (ἀρτάβας) β
 (ἀρούρας) κδ' καὶ ὑπὲρ ἐπι[θ]έματος
 15 τῶν ὄλων (πυροῦ) (ἀρτάβας) ε καὶ περὶ Ψ[ε-
 ναρσι(ῆσιν) τοῦ Θώστου ἀπηλιώτου) δημοσίας
 γῆς ἀνὰ (πυροῦ) γ (ἄρουραν) α, ἃς καὶ με[τρή-
 σομεν ἐξ ἀλληλεγγύης εἰς τὸ
 [δη]μόσιον ἐγ νέων [γε]νημάτων
 20 τοῦ αὐ(τοῦ) ιε (ἔτους) Ἀδριανοῦ Καίσαρ[ο]s
 τοῦ κυρίου.
 (ἔτους) ιε Αὐτοκράτορος Καίσαρος
 Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ
 Φαῶφι ε.
 25 3rd hand [᾽Ω]ρος Ψενομοιθᾶτος καὶ Νεκφερῶs
 [Θ]αισοῦτος ἀπὸ κώμης Σινεκθοικῆ
 τοῦ Θώστου ἀπηλιώτου μεμεσ-
 θώμεθα τὰs προκίμενας ἀρούρας
 εἴκοσι τέταρτ[ο]ν περὶ Τετάφου δημο-
 30 [σίας γῆς ἀνὰ πυροῦ] ἀρτάβας δύο καὶ
 [ὑπὲρ ἐπιθέματο]s τῶν ὄλων πυροῦ
 [ἀρτάβας πέντε καὶ] περὶ Ψεναρσιῆσιs
 [δημοσίας ὁμο]ίως γῆς ἀνὰ πυροῦ
 [ἀρτάβας τρεῖs ἄρουραν μί]αν καὶ μετρήσο-
 35 [μεν 20 letters] . εἰως

4. l. [Νεκ]φερῶτος. 14. ὑπερ Pap. 27. l. μεμισθώμεθα. 32. l. Ψεναρσιῆσιν.

‘To Hierax, strategus of the Athribite nome, from Horus son of Psenobasthis and Nekpheros son of Thaisous and . . . and the rest . . . (We wish to lease) 20¼ arourae of public land near Tetaphou at 2 artabae of wheat for each aroura, and for the addition upon the whole land 5 artabae of wheat, and near Psenarsiësis in the eastern part of the Thostian district 1 aroura of public land at 3 artabae of wheat, which rent we will

measure upon our mutual security into the public granary from the new crop of the said 15th year of Hadrianus Caesar the lord. The 15th year of the Emperor Caesar Trajanus Hadrianus Augustus, Phaophi 5. We, Horus son of Psenomoithas and Nekpheros son of Thaisous, of the village of Sinekthoieku in the eastern part of the Thostian district, have leased the aforesaid $20\frac{1}{4}$ arourae of public land near Tetaphou at 2 artabae of wheat and for the addition upon the whole land 5 artabae of wheat, and near Psenarsiësis 1 aroura likewise of public land at 3 artabae of wheat, and we will measure . . .'

11-2. The genitives in these lines probably refer to the previous lessees; cf. 279. 8. α[. ι]ουδαίω[ν] seems to be the termination of a compound word expressing a particular class of Jews. There is room for one or two more letters in the lacuna before εἰρη[μ]ένων, but the writer frequently leaves spaces between words. In l. 12 the termination -ἰτων of]ηρονομιτων suggests a place-name.

13. δημοσί(α)s γῆs: in *Ost.* I. p. 646 Wilcken adopts the explanation of 'public land' proposed by Viereck (*Hermes*, xxx. p. 119) that it means land belonging to the commune ('Gemeindeland') as opposed to βασιλική γῆ 'domain land'; but in *Archiv*, I. p. 157 he speaks of P. Brit. Mus. 335, which is an application for a sub-lease of δημοσία γῆ, as if that papyrus referred to 'Domanialland,' i. e. as if δημοσία γῆ were the same as βασιλική. There is, we think, no doubt that the first theory is incorrect. The use of δημόσιος in papyri in connexion with λόγος, τράπεζα, and γεωργός, where it corresponds in the first case to Καίσαρος or κυριακός (cf. *Ost.* I. p. 645) and in the other two to βασιλικός, renders such a contrast between δημόσιος and βασιλικός as is required by Viereck's theory very improbable. When we hear of land belonging to a 'Gemeinde,' as e. g. in P. Gen. 16, C. P. R. 39 and 41, it is never called δημοσία, but land ἀπὸ τοῦ πολιτικοῦ λόγου or τῆς κόμης. These instances all belong to the third or fourth century, and it is not at all likely that there were enough 'Gemeinden' previously to account for the frequent mention of δημοσία γῆ before the reign of Septimius Severus. It is far more probable that δημόσιος in the phrase δημοσία γῆ has the same meaning as in the phrase δημόσιος γεωργός (cf. P. Brit. Mus. 256 (ε) 1-2 δημοσίοις γεωργοῖς εἰς ἣν γεωργοῦσι βασιλική[ν] καὶ ἱερὰν καὶ ἐτέ[ρ]αν γῆν) and, that δημοσία γῆ included βασιλική γῆ, without however superseding the older term in the manner in which the Roman δημοσία τράπεζα superseded the βασιλική τράπεζα of the Ptolemies. The evidence on which attempts have been made to draw a real distinction between δημοσία and βασιλική γῆ is extremely slender. In B. G. U. 560. 21 δημοσία and οὐσιακὴ γῆ are coupled together, but there δημοσία in the sense of the Crown lands of the Ptolemaic kings makes a better contrast with estates acquired by the Emperors from private persons than δημοσία in the sense of 'Gemeindeland'; and it is quite uncertain that the βασιλική γῆ mentioned two lines later is intended to be distinguished from the previously mentioned δημοσία. B. G. U. 188. 23, where the editors read νγ κλ(ηρουχίας) βα(σιλικῆs) δη(μοσίας), if δη(μοσίας) is right (which is extremely doubtful; δη(μοσίων), sc. for the δημόσια, is preferable), would rather tend to show that δημοσία γῆ coincided with βασιλική than that it was something different. In B. G. U. 285 where arourae δημοσίου are distinguished from arourae βασιλ(ικῆs), it is not certain that land at the same village is meant, nor is it at all clear that δημοσίου is there feminine, as would seem to be the view of the maker of the index to B. G. U. Under these circumstances we abandon the view expressed in P. Fay. Towns 88 introd., since there is no reason for departing from the natural meaning of δημόσιος at this period or for regarding δημοσία γῆ as anything but a general term for land belonging to the State, i. e. the imperial domains¹.

¹ Cf. also the recent discussion of δημοσία γῆ in *Festschr. zu O. Hirschfeld*, p. 140, by P. Meyer, who comes to the same conclusion as that expressed here.

14. ἐπι[θ]έματος: for this word in the sense of 'higher bid' cf. P. Amh. 85. 21 and Wenger, *Archiv*, II. p. 61.

16. Θώστου: the supposed σ both here and in l. 27 is somewhat different from the form of that letter employed elsewhere in the papyrus. In the present passage Θώιτου could equally well be read, or possibly Θοήτου, but in l. 27 neither of these forms is possible.

26. The termination of the village-name is very cursively written, and might be -κου or -μον.

501. LEASE OF LAND.

29.6 x 7.2 cm.

A. D. 187.

A brief description of this lease of a half share of five arourae in the Oxyrhynchite nome from Heraclides and Sarapion, acting through their guardian Hermes, to Harmiusis was given in Part I. 166; but since the formula presents some novel features both with regard to arrears of rent from the preceding lease and the use of the word θέμα (cf. 516-8), we give the text here in full. The papyrus is in the Bodleian Library, MS. Gr. class. c. 47 (P).

Ἐμίσθωσεν Ἡρακλείδης
ὁ καὶ Διογένης καὶ Σαραπίων ὁ καὶ
Διογένης ἀμφότεροι Διογένους
γυμνασιάρχῆσαντες τῆς Ὀξυρύγχ(ων)
5 πόλεως καὶ ὡς χρηματίζουσι διὰ
Ἐρμοῦ ἐπιτρόπου Ἀρμιύσει Ἡρᾶ-
τος μητρὸς Ταφείβιος ἀπὸ Τισχιγα-
κιώου εἰς ἔτη τέσσαρα ἀπὸ τοῦ
ἐνεστῶτος κς (ἔτους) ἀπὸ τῶν ὑπαρχόντων αὐτοῖς
10 περὶ Τααμπέμου ἐκ τοῦ Φιλονεί-
κου καὶ Χαράτος κλήρου ἡμισυ μέρος
κοινῶν πρὸς Δημητρίαν Ἀντιμάχου
κατὰ τὸ ἕτερον ἡμισυ ἀρουρῶν πέντε
καὶ ψιλῶν τόπων ὥστε σπεῖραι καὶ ξυλαμῆσαι κατ' ἔτος
15 {κατ' ἔτος} τὸ μὲν ἡμισυ πυρῶ τὸ δ' ἄλ-
λο ἡμισυ χλωροῖς ἀποτάκτου τοῦ αὐτοῦ
ἡμίσιους μέρους ἐπὶ τὴν τετραετίαν

κατ' ἔτος πυροῦ ἐν θέματι ἀρταβῶν
 ὀκτὼ καὶ δραχμῶν τεσσαράκ(οντα). ὁμο-
 20 λογεῖ δὲ ὁ μεμισθωμένο{ι}ς ὀφεί-
 λειν τοῖς γεούχοις λοιπογραφίαν
 τοῦ αὐτοῦ ἐδάφους τ[ο]ῦ παρελθόν-
 τος ἔτους πυροῦ ἀρτάβα[s] τρεῖς, ὧν
 θέμα ἀναδώσει ὁ μ[ε]μισθωμέν(ος)
 25 τῷ ἐνεστῶτι ἔτει ἅμα τῷ τῶν ἐκ-
 φορίων θέματι ἀκίνδυνα
 πάντα παντὸς κινδύνου. ἐὰν δέ
 τις τοῖς ἐξῆς ἔτεσι ἄβροχος γένη-
 ται παραδεχθήσεται τῷ μεμι-
 30 σθωμένῳ, τῶν τῆς γῆς κατ' ἔτος
 δημοσίων ὄντων πρὸς τοὺς γεούχ(ους),
 οὓς καὶ κυριεύειν τῶ[ν] κ[αρπῶν
 ἕως τὰ κατ' ἔτος ὀφ[ειλόμενα
 κομίσωνται. βεβ[αιουμένης
 35 δὲ τῆς μισθ[σεως] μετρεῖτω
 ὁ μεμισθ(ωμένος) τ[15 letters
 ἰδίαις ἀγ[] „
 κατ' ἔτος πα[] „
 ἔτει καὶ τὰς τ[] „
 40 θέμα κ[] „
 [ἀ]ποδότω κατ' [ἔτος

4 lines lost.

46 καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάν-
 των. κυρία ἢ μίσθωσις. (ἔτους) κζ
 Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
 Κομμόδου Ἀντωνίνου Εὐσεβοῦς Εὐτυχοῦς
 50 Σεβαστοῦ Ἀρμενικοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ
 Μεγίστου Βρεταννικοῦ Φαῶφι ιδ.

2nd hand Ἐρμῆς σεσημ(είωμαι).

9. ἀπο των υπαρχοντων corr. from το υπαρχον.
 17. First ετ of τετραετια corr. from ρι.

14. και ψιλων τοπων above the line.

'Heraclides also called Diogenes and Sarapion also called Diogenes, both sons of Diogenes and ex-gymnasiarchs of Oxyrhynchus, and however they are styled, through their guardian Hermes, have leased to Harmiusis son of Heras and Taphibis, from Tischinakitoou, for four years dating from the present 27th year out of their property at Taampemou in the holding of Philonicus and Charas a half share of five arourae and the vacant spaces, owned by them in common with Demetria daughter of Antimachus with respect to the other half, to be sown and cultivated in each year the half with wheat and the other half with green stuffs, at the fixed rent for the said half share in each year of the four years' period of 8 artabae of wheat on deposit and 40 drachmae. And the lessee acknowledges that he owes to the landlords arrears upon the said land for the past year 3 artabae of wheat, which he will pay as a deposit in the present year together with the deposit of the rent, guaranteed completely against all risks. If in the succeeding years any of the land becomes unirrigated, an allowance shall be made to the lessee, the landlords being responsible for the annual taxes upon the land and retaining the ownership of the produce until they have recovered their yearly dues . . .'

16. *χλωροῖς*: i. e. *χόρτος* and *ἄρακος* chiefly; cf. P. Tebt. I. pp. 563-4.

18. *ἐν θέματι*: i. e. the corn was to be deposited in the State granary to the credit of the lessor; cf. 516. introd.

34-41. Cf. the parallel passage in 101. 26-34, which is somewhat more detailed. The meaning is that the lessees actually paid the *δημόσια* to the State, but a corresponding deduction was made from the rent. *αν* in l. 37 is perhaps *ἀν*[*ηλώμασι*, in which case *ιδίαις* is a mistake for *ιδίοις*. *δα*[*πάναις* (cf. 101. 31) cannot be read.

502. LEASE OF A HOUSE.

25.5 × 6.7 cm.

A. D. 164.

Lease of a house and its appurtenances at Oxyrhynchus for eighteen months at a rent of 200 drachmae per annum, the tenant being bound to deliver up the buildings in good repair at the end of the lease, and the landlord being responsible for the police-tax and brick-tax (cf. l. 43, note).

<p>Ἐμίσθωσεν Διονυσία Χαιρήμο- νος μετὰ κυρίου τοῦ υἱοῦ Ἀπίωνος τοῦ καὶ Διονυσίου Διογένους ἱερέως Φανστείνης Σεβαστῆς ἀμφότεροι 5 ἀπ' Ὀξύρυγχων πόλεως Πτολεμαῖ Θε- ωνος Ἀντινοίδι διὰ Ἰουλάτος Διδύ- μου θέσει Δημητρίου τοῦ καὶ Ἀπολ- λωνίου ἀπ' Ὀξύρυγχων πόλεως ἐφ' ἑ-</p>	<p>ἑκατὸν καὶ χράσθω σὺν τοῖς παρ' αὐ- 30 τῆς τοῖς μισθουμένοις αὐτῇ ὡς πρό- κειται ἐπὶ τὸν χρόνον ἀκωλύτως, μεθ' ὃν παραδότη καθαρὰ ἀπὸ κο- πρίων καὶ ἄς παρείληφεν θύρας καὶ κλείς πάντων τῶν τόπων καὶ τοῦ 35 προκειμένου φρέατος τροχελλέαν σὺν σχοινίῳ καινῷ καὶ τὰς οὔσας λη-</p>
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νιαυτὸν ἕνα καὶ μῆνας ἕξ ἀπὸ νεομη-
 10 νίας τοῦ ὄντος μηνὸς Φαμενώθ
 τοῦ ἐνεστῶτος τετάρτου ἔτους τῶν
 κυρίων Αὐτοκρατόρων Ἀντωνίνου
 καὶ Οὐήρου τὴν ὑπάρχουσαν αὐτῇ πρό-
 15 τερον τοῦ ἕξανεψίου αὐτῆς Χαιρή-
 μονος Ἀντινοέως ἐν Ὁξυρύγχων πό-
 λει ἐπ' ἀμφόδου Τεμγενοῦθεως οἰ-
 κίαν καὶ αὐλὴν καὶ αἶθρια δύο ὧν ἐν
 τῷ ἐτέρῳ ἐστὶν φρέαρ καὶ τὴν προσ-
 οῦσαν τῇ οἰκίᾳ παραδρομίδα καὶ
 20 ἕτερα χρηστήρια καὶ εἴσοδον καὶ ἕξ-
 οδον, ἐνοικίου τῶν μισθουμένων
 ὡς τοῦ ἐνιαυτοῦ ἐνδὸς [[ὡς τοῦ ἐνιαυ-
 τοῦ ἐνδὸς]] ἀργυρίου δραχμῶν διακο-
 σίων. τῆς δὲ μισθώσεως βεβαιου-
 25 μένης ἀποδότω ἢ μεμισθωμέ-
 νῃ τῇ μεμισθωκίῃ ἐπὶ συν-
 κλεισμῷ ἐκάστης ἑξαμήνου τὰς
 αἰρούσας τῶν ἐνοικίων δραχμὰς

νοὺς λιθίνας δύο ὑδριῶν καὶ ὄλμου
 ἢ ἀποτεισάτω οὗ ἐὰν μὴ παραδῶ
 τὴν ἀξίαν καὶ ὃ ἐὰν προσοφειλέσῃ ἐ-
 40 νοίκιον μεθ' ἡμιολίας, καὶ ἢ πράξις
 ἔστω τῇ μεμισθωκίῃ ἕκ τε τῆς
 μεμισθωμένης καὶ ἐκ τῶν ὑπαρχόν-
 των αὐτῇ πάντων, τοῦ φυλάκτρου
 καὶ πλινθεομένης ὄντων πρὸς
 45 τὴν μεμισθωκίαν. κυρία ἢ μί-
 σθωσις. (ἔτους) δ' Αὐτοκράτορος Καίσαρος
 Μάρκου Αὐρηλίου Ἀντωνίνου
 Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρος
 Λουκίου Αὐρηλίου Οὐήρου Σεβαστοῦ
 50 Φαμενώθ ε. (2nd hand) Ἀπίων ὁ καὶ Διο-
 νύσιος ἐπιγέγραμμαι
 τῆς μητρὸς μου κύρι-
 ος καὶ μεμισθωκα
 σὺν τοῖς ἐπάνω τὰς
 55 ἐν τῇ αὐλῇ κέλλας.
 χρ[ό]νος ὁ αὐτός.

2. νίου Pap.
 Pap.; so in l. 42.
 dots above.
 Pap.

3. ἱερεως Pap.

6. αντινοῖδι . . . ἰουλατος Pap.

17. ω of ων corr. from κ.

22-3. ως του . . . ενος with

26. μεμισθωκίῃ Pap.; so in l. 41, and l. 45 μεμισθωκίαν.

37. ὑδριων

'Dionysia daughter of Chaeremon with her guardian her son Apion also called Dionysius son of Diogenes, priest of Faustina Augusta, both of Oxyrhynchus, has leased to Ptolema daughter of Theon, of Antinoë, through Iulus son of Didymus, by adoption son of Demetrius also called Apollonius, of Oxyrhynchus, for one year and six months dating from the 1st of the current month Phamenoth of the present 4th year of the lords and Emperors Antoninus and Verus the house which she owns, and which previously belonged to her second cousin Chaeremon, of Antinoë, at Oxyrhynchus in the Temgenouthis quarter, with the court and two yards in one of which is a well, and the portico which adjoins the house and the other fixtures and the entrance and exit, at a rent for the premises leased of 200 silver drachmae a year. If the lease is guaranteed the lessee shall pay the lessor at the conclusion of each period of six months the proportionate amount of the rent, 100 drachmae, and shall together with her assigns have the use of the premises leased to her as aforesaid for the appointed time without hindrance, and thereafter shall deliver them up free from filth and with the doors and keys received by her of all the premises, and the reel of the aforesaid well provided with a new rope, and the two existing

stone presses with the water-pitchers and trough, or shall forfeit the value of anything which she fails to deliver and any arrears of rent increased by one half, and the lessor shall have the right of execution upon the lessee and upon all her property, the lessor being liable for the police-tax and brick-making tax. This lease is valid. The 4th year of the Emperor Caesar Marcus Aurelius Antoninus Augustus and the Emperor Caesar Lucius Aurelius Verus Augustus, Phamenoth 5. I, Apion also called Dionysius, have been registered as my mother's guardian, and have leased together with the above-mentioned premises the chambers in the court. The same date.'

37. ὑδριῶν καὶ ὄλμου: the genitives depend loosely upon ληνοῦς, as if μετά had been written.

43. φυλάκτρον καὶ πλωθενομένης: the form φύλακτρον for the police-tax is also found written out in P. Cairo 10429 (Goodspeed, *Univ. of Chicago Decennial Publications*, V. No. 10), where it is coupled with λαογραφία. πλωθενομένη (cf. 574) is clearly also a tax, and probably the payments ὑπὲρ πλωθ() in some Theban ostraca of the second century (Wilcken, *Ost.* I. p. 280) are to be identified with it. It was very likely a payment in lieu of providing so many bricks to the government and may well be a variant for the ναύβιον tax, on which see P. Tebt. I. p. 337. The fact that in one of the ostraca the tax ὑπὲρ πλωθ(ενομένης) is calculated upon the aroura would be in keeping with such a view. In the Fayûm the manufacture of bricks seems to have been a government monopoly; cf. P. Fay. Towns 36. introd.

503. DIVISION OF PROPERTY.

9.5 × 24 cm.

A. D. 118.

An agreement for the division of a house and court at the village of Kerkethuris between four persons, of whom the first, Epimachus son of Harsiësis, received $\frac{2}{5}$ of the property, his two cousins Epimachus and Petosiris each $\frac{1}{5}$, and the paternal aunt of the three, Sepsarion, $\frac{1}{5}$. A free space was to be left as an εἴσοδος to the several parts, apparently on the east side of the court.

[Ἔ]τους δευτέρου Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ
Ἐπεὶφ ιζ, ἐ[ν Ὀ]ξυρύγ(ων) πόλ(ει) τῆς [Θηβ(αίδος).

[ὁμολογοῦ]σιν ἀλλήλοις Ἐπίμαχος Ἀρσιήσιος τοῦ Ἐπιμάχου μητρὸς Δημήτος
καὶ οἱ ἀνεψιοὶ Ἐπίμαχος

καὶ Πετοσεῖρις ἀμφ[ότ]εροι Διονυσίου τοῦ Ἐπιμάχ[ου] μητρὸς Θατρήτος
καὶ ἡ πάντων αὐτῶν πρὸς πατρὸς τη[θ]ις Σε-

ψάριον Ἐ[π]ιμάχου τοῦ Διονυσίου μητρὸς Θατρήτος πάντες ἀπ' Ὀξυρύγ-
γων πόλεως, ἡ δὲ Σεψάριον μετὰ κυρίου [.

5 Ἐρμάτος Θεώνος ἐν ἀγνιᾷ διηρῆσθαι πρὸς ἑαυτοῦς ἐξ εὐδοκούντων ἐπὶ
τοῦ παρόντος τὴν ὑπάρχουσαν αὐτοῖς

ἐν κώμῃ Κερκεθῦρει οἰκίαν καὶ αὐλήν ἐν ἧ φοίνικες τέσσαρες, ὧν πάντων
 μέτεστι τῷ μ[έν] Ἐπιμάχῳ Ἀρσιήσιος μέ-
 ρη δύο ἀπὸ μερῶν πέντε, τῷ δὲ Ἐπιμάχῳ καὶ Πετοσείρι ἀμφοτέροις
 Διονυσίου ἐξ ἴσου μέρη δύο, [τῇ δὲ Σεψαρίῳ
 Ἐπιμάχου μ]έρ[ο]ς ἓν, καὶ κεκληρῶσθαι τὸν μὲν Ἐπίμαχον Ἀρσιήσιος τὰ
 ἑαυτοῦ μέρη δύο ἐκ τοῦ ἀ[πὸ βορρᾶ] μέρους
 [15 letters διατεῖνον λίβα] ἐπ' ἀπηλιώτην ἐπὶ τὸ πέρασ τῶν ὄλων
 τόπων, [τὴν δ]ὲ Σ[εψάριον] Ἐπιμά-
 10 [χου] ἐχομένως μετὰ τὸν Ἐπίμαχ[ο]ν Ἀρσιήσιος ἐπὶ νότον διατεῖνον λίβα
 ἐπ' ἀπηλιώτην ἐπὶ τὸ πέρα[σ] τῶν ὄλων τό-
 [πων, καὶ] τὸν Πετοσεῖριν ἐχομένως μετὰ τὴν Σεψάριον ἐπὶ νότον τὸ
 ἑαυτοῦ μέρος ἐν δι[ατεῖνο]ν λίβα ἐ[π'] ἀπηλι-
 [ώτην ἐπὶ] τὸ πέρασ τῶν ὄλων τόπων, καὶ τὸν Ἐπίμαχον Διονυσίου ἐχο-
 μένως μετὰ τὸν ἀδελφὸν αὐτοῦ Πετοσεῖ-
 [ριν Διονυσίου] ὁμοίως τὸ ἑαυτοῦ μέρος ἐν διατεῖνον ὁμοίως λίβα ἐπ'
 ἀπηλιώτην ἐπὶ τὸ [πέ]ρ[α]ς τῶν ὄλων τόπ[ων]
 [.] . αὐτῶν σὺν τοῖς συνεμπεσομένοις εἰς ἃ κεκληρῶται
 φορτίοις τῶν τεσσάρων φοινίκων σὺν
 15 [.] . εἰς τὰ τοῦ Ἐπιμάχου καὶ Πετοσεῖριος ἀμφοτέρων
 Διονυσίου μέρη ο . [. . . ἀ]μφοτέρω[ν]
 [. . . συγχαροῦσ]ι δὲ οἱ ὁμολογοῦντες ἕκαστος κατὰ τὰ προκείμενα αὐτοῦ
 μέρη εἴσο[δον] 16 letters
 [. ἀπηλιώ]του τῆς ὄλης οἰκίας καὶ αὐλῆς μέρους πλάτους λιβὸς
 ἐπ' ἀπηλιώτην πη[χῶν] 15 letters
 [. ἐπὶ τὸ π]έρασ τῶν ὄλων τόπων εἰς ἣν εἴσοδον ἐξέσται
 αὐτοῖς ἀνεῖναι ἂς ἐὰν αἰρῶ[νται]
 [20 letters]ιαν δι' ἧς εἰσοδεύσει ἕκαστος αὐτῶν εἰς μόνα ἃ κεκληρῶ-
 [ται] ὧς πρόκειται, διοι[κεῖν] δὲ
 20 [ἕκαστον αὐτῶν καὶ κρατεῖ]ν καὶ κυριεύειν ὧν λέλονχεν εἰς τὸν αἰεὶ
 χρόνον [. ἐ]κατε[ρ]
 [21 letters μηδὲν] ἐγκαλεῖν ἄλλ[ήλοισ] κατὰ μηδέ]να τ[ρόπον]

6. μ of μ[έν] corr. from ε? 7. ἴσου Pap. 12. κ of καὶ corr. from το. 14. υ of
 συν corr. 18. ειν of ανεῖναι corr.

504. SALE OF CATOECIC LAND.

33·2 × 13·5 *cm.*

Early second century A. D.

Contract for the sale of $6\frac{2}{3}$ arourae of catoecic land in the Oxyrhynchite nome for 1000 drachmae, the seller being Aphroditous, a freedwoman, acting with her husband Adrastus as κύριος, and the buyer being Flavius Apion. The adoptive mother of the seller, Thaisous, who seems to have had some rights of ownership over the land, appends her consent. The formula of the papyrus differs somewhat from that found in similar contracts from the Arsinoite and Heracleopolite nomes (e.g. C. P. R. I. 1 and 6). The contract is dated in the third year of an emperor who was probably Trajan or Hadrian, and is written in a small cursive hand with several mistakes of spelling and grammar. Cf. 633.

Ἔτους τρίτου Αὐτοκράτορος Καίσαρο[ς] 30 letters
 ιγ, ἐν Ὁξύργων [πόλει τῆς Θηβαίδος.
 ὁμ[ο]λογεῖ Ἀφροδιτοῦς ἡ καὶ Δη[μ]αροῦς ἀπελευθέρᾳ Ἐπικράτους
 Ἐπι[ε]κράτους τοῦ Ἡρακλείδου ἀπὸ Ὁξύργων πόλεως καὶ θέσει θυγάτηρ
 5 Ἐπικράτους καὶ τῆς τούτου γ[υ]ν[α]ικὸς Θαισοῦτος τῆς καὶ Θαήσιος
 Ἡρακλείδου
 μ[ε]τὰ κυρίου τοῦ ἑαυτῆς ἀνδ[ρ]ῶς [Ἀδράστου] 19 letters μητρὸς
 Εὐδαιμονίδος ἀπὸ Φιλόνικου τ[οῦ] 15 letters Φλαυίῳ Ἀπίωνι
 καὶ ὡς χρηματίζει ἐν ἀγνιᾷ πα[ρα]κ[ε]χωρηκέναι 18 letters
 μενος διὰ τῶν ἐκ τοῦ ἵππικοῦ σ[.]ο . . . λι[ο] 25 letters
 10 τοῖς καταλοχισμοῖς ὑπομνημ[ά]των τὰ[ς] ὑπ[α]ρχούσας αὐτῇ περὶ Ψῶβθιν τῆς
 ἀπηλειώτου τοπαρχέας ἐκ τοῦ Πτολεμαίου τοῦ Θεοδότ[ου] τοῦ
 Ἀρτέμωνος
 πρ[ο]σθέματος κατυτικῆς γῆς ἀρούρας ἐξ δίμυρο[ν] ὧν οἱ γείτ[ρ]ονες διὰ
 τῶν περὶ αὐτῶν προκτήσεων οἰκονομιῶν δηλοῦνται τὴν ὑπαρ[.]
 τῷ Φλαυ[γ]ίῳ Ἀπίωνι καὶ ἐγ[γ]όνοις καὶ τοῖς παρ' αὐτοῦ παραλημψομ[έ]νοις
 15 [αἰ] πα[ρα]χωρούμενοι ἄρουραι ἐξ δίμυρον σὺν τοῖς ἄλλοις σημιοῖ[.]
 δύο θ . . . ποῖς κυρίως τὸν πάντα χρόνον ἀκολουθῶς τοῖς περὶ τούτων
 π[ρ]οαν[α]γραφομένοις καὶ ἐπισταλμένοις, [ἀ]νθ' οὗ ἀπέσχευ ἡ αὐτῇ Ἀ[φροδι-
 [το]ῦς παρὰ τοῦ Φλαυ[γ]ίου Ἀπίωνος παραχωρη[τ]ικοῦ ἀργυρίου Σέβασ[τ]ου
 νομίσ-

- [ματος] χειλέων δραχμῶν ἐκ πλήρους μηθὲν παρασυγγραφήσα[σαν]
 20 [.] . α . ου . . τὴν ὁμολογοῦσαν Ἀφροδιτοῦν τὴν καὶ Δημαροῦν [κατὰ τὴν
 [ὁμολο]γίαν ταύτην μηδὲ μέρος τρώπῳ μηθενεὶ ἀλλὰ καὶ παντ[.
 [. . . παρέ]ξασθαι τῷ Φλα[υ]ίῳ Ἀπίωνι καὶ τοῖς παρ' αὐτοῦ τὰς παραχωρ[ου-
 μένας
 [ἀρούρας ἐξ δ]ίμυρον διὰ [π]άντων μὲν β[ε]βείας ἀπ(ὸ π)άντων πάσῃ [β]ε[βαιώ]σει
 κ[α]θαράς ἀπὸ πάντων δ[η]μοσίων καὶ τῶν [ἄλλ]ῳ τελεσμάτ[ω]ν πάν[των] ἀπὸ
 25 τ[ῶ]ν ἔμπροσθεν χρόνων μέχρῃ μηνὸς Κ[α]ισαρείου ἐπαγομένων [πέμπτης
 τοῦ διελθόντος δευτέρ[ου] ἔτους καὶ αὐτοῦ τοῦ δευτ[έρ]ου ἔτους διὰ τ(ὸ τὰ καρ-
 πῖα τὰ ἀπὸ τοῦ ἐνεστῶτος π)ερείγιόμενα εἶναι τοῦ Φλαυ[γ]ίου Ἀπίωνος,
 πρ[ὸ]ς [δ]ὲ καὶ ἔσται τὰ ἀπὸ [Θῶ]θ τοῦ ἐνεστῶτος ἔ[τους] δημόσια. εἴ[αν] δέ τι
 τούτων [ἢ] ὁμολογοῦσ[α] παρασυγγραφῇ ἄκυρον [ἔστω] καὶ προσα[π]οτ[ινέτω]
 30 τῷ Φλαυ[γ]ίῳ Ἀπίωνι ἢ τ[ο]ῖς παρ' αὐτοῦ καθ' ἐκάστην ἔφοδον τό τε
 β[ι]βάβος
 καὶ ἐπίτιμο[ν] ἀργυρίου δραχμὰς χιλίας καὶ εἰς τὸ δημόσιον τὰς [ἴ]σας,
 καὶ μηθὲν ἦσσαν. συνευδοκί δὲ πᾶσι τοῖς προγεγραμμένοις ἢ Ἀφρο-
 διτοῦτος τῆς καὶ Δημαροῦτος σημειομένη θέσει μήτηρ Θαισοῦς ἢ καὶ
 Θαῆσις Ἡρακλεί-
 δου τοῦ Ὀλύμπου μητρὸς Ἡρακλείας ἀπὸ τῆς μη[τ]ροπόλεως τοῦ
 Ἡρακλ[εοπολί-
 35 του μετὰ κυρείου τοῦ τοῦ προγεγραμμένου καὶ μ[ε]τ[η]λλαχότος αὐτῆ[ς] ἀν-
 δρὸς τῆς δὲ Ἀφροδιτοῦτος τῆς καὶ Δημαροῦτος πατρὸς Ἐπικρά[τους] τοῦ
 καὶ Ἀπίωνος ὁμομη[τ]ρίου ἀ[δ]ελφοῦ Ἡρ[ακλείδου] Ἐπικρά[τους] ἢ καὶ [ἐπὶ
 τούτοις] συνεχώρησεν. κυρία ἢ ὁμολ[ογ]ία. (2nd hand) Ἀφροδιτοῦς ἢ
 κ(αὶ) Δημ[αροῦς]
 ἀπελευθέρα[ς] Ἐπικρά[τους] τοῦ κ(αὶ) Ἀπίωνος Ἐπικρά[τους]
 40 καὶ θέσει θυγάτηρ αὐτοῦ καὶ τῆς γυναικὸς αὐτοῦ
 Θαῆσιος τῆς κ(αὶ) Θαισοῦτος τέθειμαι τὴν ὁμο[λογ]ίαν
 καὶ παρακεχώρηκα τῷ αὐτῷ Φλαυίῳ Ἀπίωνι
 τὰς ὑπαρχούσας μοι περὶ Ψῶ[β]θ(ιν) ἀπηλιώτου
 τοπαρχίας ἐκ τοῦ Πτολ(εμαίου) τοῦ Θεοδότ[ου] τοῦδ . . [. .
 45 Ἀρτέμωνος προσθέματος κατοικικ[ῆς] γῆς
 ἀρούρας ἐξ δίμοιρον καὶ ἀπ[έ]χω τὸ παραχω[ρητικ]όν
 ἀργυρί[ου] δραχμὰς χείλιας καὶ βεβαιώσω ἐπὶ

- τοῖς π[ρ]οκιμέ[ν]οι[s] πᾶσι. Ἄδραστος . . . [. . .] . . . [. . .
 ἐπιγέγραμμαι τῆς γ[υ]ν[αι]κός μου κ[ύ]ριος
 50 καὶ ἔγραψα ὑπὲρ αὐ[τῆς μὴ εἰδ(υίας)] γράμματα.
 3rd hand Θαισοῦς ἢ κ[αὶ] Θαῆσις Ἑρακλείδου τ[ο]ῦ [Ὀλύμ(που)
 συνευδοκῶ οὔσα τῆς Ἀφροδιτοῦτ[ο]ς
 τῆς καὶ Δημαροῦτος θέσει μήτηρ. Ἡ[ρακλεί-
 δης] Ἐπικράτους ὁ τοῦ Ἐπικρ(άτους) πατρὸς [ἀδελ-
 55 φὸς] ἐπιγέγραμμαι αὐτῆς κύριος κ[αὶ] ἔγρα-
 ψα ὑπὲρ αὐτῆς μὴ εἰδυίας γράμματα.
 1st hand (?) [Ἀφ]ροδιτοῦς ὡς (ἐτῶν) κα ι () ἄσημ(ος)
 Ἄ[δ]ραστ[ο]ς ὡς (ἐτῶν) λβ ι () ἄσημ(ος)
 [Ἀπίων] ὡς (ἐτῶν) νε ι () ἄσημ(ος)
 60 Θ[α]ῖ[σ]οῦ[s] ὡς (ἐτῶν) με ι () οὐ(λῆ) παρὰ ὀφθ(αλ-
 μὸν) ἀρ(ιστερόν)
 [Ἑρακ]λείδη(s) ὡς (ἐτῶν) ξη ι () οὐ(λῆ) παρ[ὰ] δ[.] . .

9. Not λογιστ[η]ρίου. 11. l. τοπαρχίας. 12. l. κατοικικῆς . . . διμοιρο[ν]. 15. l. [τὰς
 πα]ραχωρομένας ἀρούρας ἐξ διμοιρον. 17. l. ἐπεσταλμένοις. 19. l. χιλίων. 21. l. τρόπον.
 22. l. παρε]ξέσθαι. 23. l. δ]ίμοιρον διὰ [π]αντὸς μὲν β[ε]βαίας. 24. σ of δ[η]μοσιων corr.
 33. σημαιομένη above the line.

‘The 3rd year of the Emperor Caesar . . . at Oxyrhynchus in the Thebaid. Aphroditous also called Demarous, freedwoman of Epicrates son of Epicrates son of Heraclides, of Oxyrhynchus, by adoption daughter of Epicrates and of his wife Thaisous also called Thaësis daughter of Heraclides, with her guardian her husband Adrastus son of . . . and Eudaemonis, of Philonicus in the . . . nome, agrees with Flavius Apion however he is styled, in the street, that she has ceded to him . . . the $6\frac{2}{3}$ arourae of catoecic land which belong to her near Psobthis in the eastern toparchy in the additional holding of Ptolemaeus son of Theodotus son of . . . , of which land the adjacent areas are stated in the documents dealing with the previous ownerships, and that she delivers to Flavius Apion, his children, and assigns the $6\frac{2}{3}$ arourae which are ceded, together with the other . . . , by a valid deed for ever in accordance with the returns and orders concerning them, in lieu of the sum received by Aphroditous herself from Flavius Apion for the cession, namely 1000 drachmae of Imperial silver coin, in full, and that the contracting party Aphroditous also called Demarous will not violate this contract or any part of it under any circumstances, but will deliver all the $6\frac{2}{3}$ arourae ceded to Flavius Apion and to his assigns for all time with every guarantee free from all public imposts and all other taxes from previous times up to the 5th intercalary day of the month Caesareus of the past 2nd year including the 2nd year, because the produce of the present year belongs to Flavius Apion who shall be responsible for the public imposts from Thoth of the present year. If the contracting party violates any of these provisions, her action shall be invalid and she shall in addition forfeit to Flavius Apion or his assigns for each aggression both the

amount of the damage and a fine of 1000 drachmae of silver and to the State the like sum, and nevertheless the contract shall be valid. The aforesaid adoptive mother of Aphroditous also called Demarous, Thaisous also called Thaësis daughter of Heraclides son of Olympus, her mother being Heraclea, of the metropolis of the Heracleopolite nome, with her guardian Heraclides son of Epicrates brother on the mother's side of her above-mentioned and deceased husband and father of Aphroditous also called Demarous, Epicrates also called Apion, gives her consent to all the aforesaid provisions and conceded the land upon these terms. This agreement is valid.' Signatures of Aphroditous written by her guardian Adrastus, and of Thaisous written by her guardian Heraclides, and a list of the persons concerned in the contract with their ages and distinguishing marks.

7. Φιλόνικου: a funerary inscription concerning an inhabitant of a village bearing this name was found by us at Hîbeh in 1902. Ἡρακλεοπολίτου should very likely be restored after τ[οῦ].

9. μενος may be the termination of παραχωρούμενος referring to Flavius Apion. For ἵππικοὶ σταθμοὶ at this period cf. 482. 18, note. The sense of ll. 9-10 corresponds to C. P. R. I. 1. 11 [ἐπιτετε]λέ[κναι τὴν] Πτολεμαίδα τὰς εἰς τὸν Μάρωνα [διὰ τ]οῦ κατοικικοῦ λογιστηρίου τῶν παρα[κε]χωρημένων ἀρουρῶν τριῶν οἰκονομίας.

12. πρ[ο]σθέματος: the technical meaning of this variant for the usual word κλήρου is obscure. καὶ cannot be read after τοῦ in l. 44.

13. προκτήσεων: cf. C. P. R. I. 187. 6 καθὼς αἱ περὶ αὐτῶν προκτήσεις περιέχουσι, and 4. 10 ὄν τὰ μέτρα καὶ τὰς γεινίας διὰ τῶν προκτητικῶν τέτακται, where the editor wrongly reads σπροκλητικῶν.

τὴν ὑπαρ[. . .]: no word but ὑπάρχειν in some form suggests itself, in which case τὴν refers to the land. But though the construction of ll. 13-6 is difficult (τὰς παραχωρουμένας ἀρούρας must under any circumstances be read in l. 15), it is probable that τὴν ὑπαρ[refers to Aphroditous, meaning 'having delivered' and that ὑπαρ[is a mistake for ὑπερ[.

32. μηθὲν ἦσσαν: for the omission of κύρια μένειν τὰ προγεγραμμένα cf. 492. 10.

57. The abbreviated word which follows the age in each case (cf. 633) is very cursively written, and might be read επιγι or απογι. The last letter is certainly ι not ρ.

505. SALE OF a COURTYARD.

11 × 47 cm.

Second century.

Contract for the sale of 50 square cubits or $\frac{1}{200}$ aroura (nearly 14 square metres) of a court attached to a house at Oxyrhynchus from Ophelas, acting as the representative of Artemidorus, to Eudaemonis, the price being 500 drachmae of silver.

1 Ὀφελᾶς ὁ καὶ Βησᾶς Σαραπᾶτος μητρὸς Ἀπολλωνοῦ[τ]ος ἀπὸ Ὀξυρύγχων πόλεως συσταθεὶς ὑπὸ Ἀρτεμιδώρου Ἀμεννέως τοῦ Ἀρτεμάτος μητρὸς Θακώριος Ἀμεννέως ἀπὸ τῆς αὐτῆς πόλεως

- 2 κατὰ συστατικὸν γενόμενον διὰ τοῦ ἐν τῇ αὐτῇ πόλει μνημονείου τῷ
ἐνεστῶτι μηνὶ οὐ ἀντίγραφον ὑπόκειται Εὐδαιμονίδι τῇ καὶ Πλου-
τάρχη χρηματιζούσῃ μητρὸς Σινθώνιος Πεκύσιος
- 3 καὶ τῇ ταύτης μητρὶ Σινθώνει Πεκύσιος μητρὸς Τεενκεγοῦτος ἀμφοτέrais
ἀπὸ Τανάεως ἐξ ἴσου ἑκατέρα μετὰ κυρίου τῇ μὲν Εὐδαιμονίδι τῇ
καὶ Πλουτάρχη Ἀμμωνίου τοῦ καὶ Δίο-
- 4 νυ[σί]ου Ἀμμωνίου μητρὸς Ἀράσιος ἀπὸ Ὁξυρύγχων πόλεως τῇ δὲ Σινθώνει
τοῦ ὁμογενεσίου αὐτῆς ἀδελφοῦ Παχνούβιος χαίρειν. ὁμολογῶ
πεπρακέναι ὑμῖν ἀπὸ τῆς ὑπαρχού-
- 5 σης τῷ αὐτῷ συνεστακότι με Ἀρτεμιδώρῳ ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου
Παμμένους Παραδείσου πατρικῆς οἰκίας καὶ αἰθρίου καὶ τῆς προσ-
ούσης αὐλῆς ἀπὸ τῆς αὐτῆς αὐλῆς ἐκ τοῦ ἀπὸ
- 6 ἀπηλι[ώ]του ταύτης μέρους ἐμβαδοῦ πήχεις πεντήκοντα διατείνοντας βορρᾶ
ἐπὶ νότον ἐπὶ τὸ πέρασ τῆς ὄλης αὐλῆς ἀπηλιώτου{ν} δὲ ἐπὶ λίβα
μέχρι ο[ὕ] πληρωθῶσιν οἱ αὐτοὶ ἐμβαδοῦ
- 7 πήχεις πεντήκοντα. γείτονες τῶν αὐτῶν πωλουμένων ὑμῖν ὑπ' ἐμοῦ ἀπὸ
τῆς αὐλῆς ἐπὶ τοποθεσίᾳ πηχῶν τεσσαράκοντα νότου Διογένους καὶ
ἄλλων βορρᾶ Σαραπίωνος χρημα-
- 8 τίζοντος μητρὸς Θαισοῦτος ἀπηλιώτου Λουκίου Ἐρεινίου Κρείσπου καὶ
ἄλλων λιβὸς οἱ λοιποὶ τῆς αὐτῆς αὐλῆς τοῖχοι. τὰς δὲ συνπεφωνη-
μένας πρὸς ἀλλήλους ὑπὲρ τιμῆς τῶν αὐτῶν πωλου-
- 9 μένω[ν ὑμῖν] ὑπ' ἐμοῦ ἐπὶ τοποθεσίᾳ ἐμβα[δοῦ π]ηχῶν πεντήκοντα ἀργυ-
ρίου Σεβ[αστοῦ] νομίσματος δραχμὰς πεντα[κο]σίας αὐτόθι ἀπέσχον
παρ' ὑμῶν διὰ χειρὸς ἐκ πλήρους ἄσπερ
- 10 α[12 letters]φτ[.]των[21 letters]τι. [19 letters]..
[.].. ου μ[.] τῶν ἐπὶ τ[οπ]οθεσίᾳ ἐμ[βαδοῦ πη]χῶν
πεντήκοντα [.] . . .

3. ἴσου Pap. 4. ὑμῖν . . . ὑπαρχουσης Pap. a of απο της corr. from v. 5. l. Ἀρτεμιδώρῳ. 6. ου of ἀπηλι[ώ]του corr. from η. 7. ὑμῖν ὑπ Pap. 1. πεντήκοντα for τεσσαράκοντα. v of νοτου corr. from δ. 8. θαῖσουτος . . . ὑπερ Pap. 9. ὑπ . . . ὑμων Pap.

‘Ophelas also called Besas son of Sarapas and Apollonous, of Oxyrhynchus, appointed as a representative by Artemidorus son of Amenneus son of Artemas, his mother being Thakoris daughter of Amenneus, also of Oxyrhynchus, by the terms of a deed of representation drawn up through the registry-office at Oxyrhynchus in the present month,

of which a copy is appended, to Eudaemonis also called Plutarche stated as the daughter of Sinthonis daughter of Pekusis, and her mother Sinthonis daughter of Pekusis and Teenkegous, both of Tanais, jointly, each with her guardian, in the case of Eudaemonis also called Plutarche, Ammonius also called Dionysius son of Ammonius and Harasis, of Oxyrhynchus, and in that of Sinthonis, her full brother Pachnubis, greeting. I acknowledge that I have sold to you of the paternal house and yard and adjoining court which belong to the aforesaid Artemidorus, whom I represent, at the said city in the quarter of Pammenes' Garden, of the said court in the eastern portion of it 50 square cubits extending from north to south as far as the end of the whole court and from east to west as far as the said 50 square cubits reach. The adjacent areas of the portion of the court sold to you by me, by survey 50 cubits, are, on the south the land of Diogenes and others, on the north that of Sarapion stated as the son of Thaisous, on the east that of Lucius Herennius Crispus and others, on the west the remaining walls of the said court. The sum mutually agreed upon between us as the price of the said land sold to you by me, by survey 50 square cubits, namely 500 drachmae of Imperial silver coin, I have received on the spot from you from hand to hand in full . . .'

3. Τεενκεγούτος: ΟΙ Τεενκενύτος.

506. LOAN OF MONEY ON SECURITY.

(a) 16 × 17.7 cm., (b) 10.7 × 14.2 cm.

A. D. 143.

Contract for the loan of 1000 drachmae for two years and nine months at 6 per cent. per annum, from Sarapion to two sisters called Thatres and Teteorion, and their mother Demas, upon a mortgage of $1\frac{4}{64}$ arourae of land belonging to the sisters. The document being a copy of the original deed the signatures are omitted. For other examples of loans upon security cf. 507, P. Brit. Mus. 311, and the Florence papyrus cited on p. 172. The papyrus is in two pieces of which the exact relation to each other is uncertain, besides a small detached scrap.

(a) Ἀντίγραφ[ο]ν. ἔτου[ς] ἑβδόμου Αὐτοκράτορος Καίσα[ρ]ος Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνί[ου] Σεβαστοῦ Εὐσεβοῦς μηνὸς Ἀδριανοῦ ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος. ἑδάνεισαν Σαραπίων Ἡρώδου τοῦ Ἐξακῶντο[ς] ἀπ' Ὁξυρύγχων πόλεω[ς] μητρὸς Κα[ι]κ[ι]λλίας Πώλλης Θατρῆτι καὶ Τετεωρίῳ ἀμφοτέραις Ἀπολλω-
5 νίου τοῦ [. . .] . ος καὶ τῇ τού[του]των μητρὶ Δημάτι Ἀπολλωνίου τοῦ Πανε-
χώτου μη[τρ]ὸς Φιλωτέρας, ταῖς τρισὶ ἀπὸ κόμης Πέλα Περσείναις,
ἐκάστη

μετὰ κυρί[ο]ν Θατρῆτι μὲν τοῦ ἀνδρὸς Πετεύριος Ἀμμωνᾶτος τοῦ Σαγάθου
μητρὸς Πανεχώτιδος ἀπ' Ὀξύρυγγων πόλεως, Τετεωρίῳ δὲ τοῦ πρὸς
μητρὸς

θείου Πανεχώτου Ἀπολλωνίου μητρὸς Φιλωτέρας ἀπὸ τῆς προκειμένης
10 Πέλα, Δημάτι δὲ τοῦ πρὸς πατρὸς αὐτῆς θείου Ἀτρῆτος Πανεχώτου τοῦ
Ἀπολ-

λωνίου ἀπὸ τῆς αὐτῆς Πέλα, ἐν ἀγυιᾷ ἀργυρίου Σεβαστοῦ νομίσματος
δραχμᾶς

χιλίας κεφαλαίου αἷς [ο]ὐδὲν προσῆκται τόκου τριωβολείου ἐκάστης μῶς
τοῦ μηνὸς ἐκάστου ἀπὸ τοῦ ἐνεστῶτος μηνὸς Ἀδριανοῦ. ἀποδότωσαν δ[ὲ
αἱ δεδαν[ε]ισμέναι τῷ δεδανε[ι]κότι τὸν μὲν [τ]όκον ἐπὶ [σ]υνκλεισμῷ
15 [ἐ]κάστης δωδεκαμήνου, τῆς πί[σ]τεως περὶ τὸ[ν] δεδα[ν]ει[κό]τα οὔσης
περὶ ὧν ἐ[ὰ]ν μὴ ἐπιφέρωσι αὐτοῦ αἱ δεδανε[ι]σμένα[ι] γ[ρ]άμματα,
τὸ δὲ κε[φά]λαιον τῇ τριακάδι μηνὸς Καισαρ[ε]ίου τοῦ ἐνάτου ἔτους
Ἄντωνίνου Καίσαρος τ[οῦ] κυρίου ἅμα τοῖς τῶ[ν] λοιπῶν μηνῶν ἐν[ν]έα
τόκοις χωρὶς ὑπερθέσεως. εἰ δὲ μὴ, [σ]υνχωροῦσι ἢ τε Θατρῆς καὶ Τετεώ-
20 ρ[ι]ο]ν μένειν περὶ τὸν δεδανεικότα καὶ τοὺς παρ' αὐτοῦ μεταλημ-
ψομένους ἀντί τε τοῦ κεφαλαίου καὶ ὧν ἐὰν μὴ ἀπολάβῃ τόκων
ἀπὸ τοῦ τῆς ἀποδόσεως χρόνου τὴν κράτησιν καὶ κυρείαν εἰς τ[ὸ]ν
αἰεὶ χρόνον τῶν ὑπαρχόντων αὐταῖς ἐξ ἴσου περὶ τὴν αὐτὴν Πέλα
ἐκ τοῦ Διοκλέους καὶ Πτολεμαίου Πέρσου ἵππικοῦ κλήρου τρίτου μέ-
25 ρους τὸ πρὶν ἀμπελικοῦ κτήματος νυνεὶ δὲ χερσαμπέλ[ου] ἐκ τοῦ
ἀποβορρ[ο]τάτου μέ[ρ]ου[ς] τοῦ αὐτοῦ τρίτου μέρους ἄρουρα μία ἡμ[ισυ]
τέταρ-

τον τετρακαιεξηκ[ο]στὸν σὺν τ[οῖς] ἐνοῦσι πᾶσι, [ὧν γείτονες] νότου [Σ]τεφάν[ου]
[. .]ο . τητος τοῦ . [. . . . καὶ Θ]ατρῆς προκιμ[έ]νη Ἀπολλωνίου βορρᾶ τοῦ [. .
[. .] . . . αρπου κα[ὶ] ἀπηλιώτου διῶρ[υξ] τῶ[ν] αὐτῶν κα[ὶ]
30 [τοῦ Στε]φάνου λιβ[ὸς] 14 letters]ν ἀδελφο[ῦ]] . . . του ἐπι . [. .
[. . . .]ιστου αὐτω[16 letters]ας τριτο . [20 letters
.

- (b) [34 letters]ρ[.] . [. . . .]
[34 ,,]αν[15 letters]αι μ[.]
[17 letters]μεναις [.]γι' ἐπὶ τ[.]τα

- 35 [15 „] καὶ ἐπάνα[γκον παρέξασ]θαι τῷ δε[δανεικότη ἢ] τοῖς
 [παρ' αὐτοῦ ταῦτα διὰ π]αντὸς βέ[βαια ἀπὸ π]άν[των] πάση βε[βαιώσει κα]ὶ κα-
 [θαρὰν ἀπὸ πάσης γε]ωργ[ί]ας βα[σιλικῆς] καὶ [οὔσι]ακῆς γῆς κ[αὶ παντὸς
 εἴ]δ[ο]υς
 [15 letters]υς ἀπὸ δὲ δ[ημοσί]ων καὶ τελεσμά[των πάντων]υ
 [ἀπὸ τῶν ἐπ]άνω χρόνων μέχρι τοῦ τῆς κυρείας χρόν[ου, ἕως δ' ἂν ἀπ]οδῶ-
 40 [σιν αἱ δεδαν]εισμένοι τῷ δεδανεικότη τὸ κεφ[άλ]αιον καὶ τοὺς τόκους
 [οὐκ ἐξεῖναι τ]ῆ Ἐατρῆτι καὶ Τετρωρίῳ ταῦτα πωλεῖν οὐδὲ ὑποτίθεσθαι οὐ-
 [δ' ἄλλως κατα]χρηματίζειν οὐδὲ ἀπογράφεσθαι τινα ἐπὶ τῶν ἀ[[. . .]]γρῶν,
 [ἐξουσίας οὔ]σης τῷ δεδανεικότη μετὰ τὸν χρόνον μὴ ἀπολαμβάνοντα
 [κυριεύειν] τούτων ἀντί τε τοῦ κεφαλαίου καὶ ὧν ἔαν μὴ ἀπολάβῃ τόκων
 45 [τριωβολεῖω]υ καὶ τῶν καὶ τοῦ ὑπερπεσόντος χρόνου ἴσων τρι[ω]βολείων,
 [τὴν δὲ πράξι]υ ποιεῖσθαι ἕκ τε τῶν δεδανεισμένων ἀλληλεγγύων οὐ-
 [σῶν εἰς ἕκ]τισιν καὶ ἐξ ἡ[ς] ἔαν αὐτῶν αἰρῆται καὶ ἐκ τῶν προκειμέ-
 [νων ἀπάν]των καὶ ἐκ τῶν ἄλλων ὑπαρχόντων αὐταῖς πάντων κα-
 [θάπερ ἐγ]δί[κης, ἐξόντος τῷ δεδανεικότη ὅποταν αἰρῆται κατοχὴν
 50 [αὐτῶν]χισα[σθ]αι πρὸ τοῦ τῶν ἐνκτησέων βιβλιοφυλακίου πρὸς τὸ αὐ-
 [τ] μ[ὴ ἐλ]αττουμένου τοῦ αὐτοῦ δεδανεικότης ἐν τῇ πράξει
 [ὧν ἄλλων ὀ]φεί[λει] αὐτῷ [ἢ] τε Ἐατρῆς καὶ Τετρωρίων καθ' ἕτερον δά-
 [νειον γεγον]ὸς διὰ τοῦ αὐ[τοῦ] μνημονεῖου τ[ῷ] ἐνεσῶτι μηνὶ Ἀδριανῷ
 [.]σεως τῆς μη[τρὸς] ἐπὶ ὑποθήκῃ ταῖς προκειμέναις σειτικαῖς
 55 [ἀρούραις δέ]κα τέσσαρσι ἡ[μί]σει ἀργυρίου ταλάντου ἐνὸς καὶ δραχμῶν
 ἕξακοσίων
 [κεφαλαίω]υ καὶ τόκων, ἀ[λλὰ] εἶναι κύριον ὡς περιέχει. κυρία ἢ συγγραφὴ.

On a detached fragment

- 57] . [
] . ατων[
 ἐὰ]ν βούλ[ηται

On the verso an effaced line.

2. θηβαῖδος Pap. 3. 1. ἐδάνεισεν. 7. πετεῦριος Pap. 11. αγνία Pap. 12. ι of
 προσηκται corr. 16. Final α of γ[ρ]αμματα corr. from os. 19. ὑπερθεσεως Pap. 20.
 Second ε of μενειν corr. 23. ὑπαρχοντων Pap. 25. υ of αμπελικου corr. from ν. 26.
 1. ἀρούρας μιᾶς κ.τ.λ. 41. τρ of θατρητι corr. from ρη. ὑποτιθεσθαι Pap. θε corr. 42. ων
 of των above ου which is crossed through. 45. ὑπερπεσοντος . . . ἴσων Pap. 46. First ν
 of ἀλληλεγγυων corr. from ψ. 54. ὑποθηκη Pap. 56. η after κυρια above the line.

'Copy. The 7th year of the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius, the of the month Hadrianus, at Oxyrhynchus in the Thebaid. Sarapion son of Herodes son of Exacon, of Oxyrhynchus, his mother being Caecilia Polla, has lent to Thatres and Teteorion, both daughters of Apollonius son of . . . , and to their mother Demas daughter of Apollonius son of Panechotes, her mother being Philotera, all three Persians from the village of Pela, each with her guardian, of Thatres her husband Peteuris son of Ammonas son of Sagathes, his mother being Panechotis, of Oxyrhynchus, of Teteorion her maternal uncle Panechotes son of Apollonius and Philotera, of the aforesaid Pela, and of Demas her paternal uncle Hatres son of Panechotes son of Apollonius, of the said Pela, in the street, a sum of 1000 drachmae of Imperial silver coin, to which nothing has been added, at the interest of 3 obols for each mina per month dating from the present month Hadrianus. The borrowers shall pay to the lender the interest at the conclusion of each twelvemonth, the lender having security for everything for which they do not produce his written receipt, and the principal on the 30th of the month Caesareus of the 9th year of Antoninus Caesar the lord together with the interest for the remaining 9 months without any delay. If they fail, Thatres and Teteorion concede that the borrower and his assigns in place of the principal and of all interest which he may not receive shall from the time when the payment falls due have the possession and ownership for ever out of the land owned by them in equal shares near the said Pela in the cavalry-soldier's holding of Diocles and Ptolemaeus, Persian, namely the third part of what was previously a vineyard but is now dry vine-land, in the most northerly portion of the said third part $1\frac{4}{64}$ arourae with all their contents, of which the adjacent areas are, on the south the land of Stephanus . . . and Thatres the aforesaid, daughter of Apollonius, on the north . . . , on the east a canal . . . and the land of Stephanus, on the west . . . ; and (the borrowers) are compelled to deliver this land to the lender or his assigns guaranteed for all time against all risks with every guarantee and free from obligation to cultivate Crown land or Imperial estates and from all kinds of imposts and all State requisitions and taxes dating from previous times up to the period of Sarapion's ownership. And until the borrowers repay to the lender the principal and the interest, Thatres and Teteorion have no right to sell this land or mortgage it or dispose of it in any other way or register any one as owning it, while the lender has the right at the expiration of the term of the loan, if he fails to recover it, to assume the ownership of this land in place of both the principal and whatever interest at 6 per cent. he may fail to recover and interest for overtime at the equal rate of 6 per cent., and to make an execution upon the borrowers who are security to each other for payment and upon whichever of them he chooses and upon all the aforesaid land and upon the rest of their property as if in accordance with a legal decision, the lender having the right whenever he chooses to register his mortgage at the property record-office . . . , and the said lender shall incur no loss in his right of execution for the other sums which Thatres and Teteorion owe him in respect of another loan drawn up through the said registry-office in the present month Hadrianus for which their mother is security upon the mortgage of the aforesaid $14\frac{1}{2}$ arourae of wheat-bearing land, namely a principal sum of 1 talent 600 drachmae and interest, but all the provisions of that deed are valid. This contract is valid.'

24. Πέρσον ἰππικοῦ κλήρου: cf. notes on 482. 18 and 483. 5.

37. γε]ωργ[ί]ας βα[σιδικῆς] καὶ [οὔσι]ακῆς γῆς: cf. P. Amh. 95. 4, where βασιδικῆς alone is found in a similar context. We there suggested either γῆς or γεωργίας as the word to be supplied, and Wilcken (*Archiv*, II. p. 132), comparing C. P. R. 6. 16 where γῆς is found, decided in favour of the first alternative. The present passage shows however that, though βασιδικῆς refers to γῆς, γεωργίας when not expressed is to be understood; cf. 577 and 633.

42. For the restoration of the lacuna cf. 491. 8. P. Brit. Mus. 311. 13-4 should similarly be restored ἄλλως [καταχρημα]τίσαι.

44. κυριεύειν is rather short for the lacuna, which admits of one or two more letters; but cf. 270. 30, &c.

54. Probably [ἐξ ἐγγυή]σεως or [ἐξ ἀνανεώ]σεως.

507. LOAN OF MONEY UPON SECURITY.

19.7 × 8.7 cm.

A. D. 169.

An acknowledgement, addressed to Diogenes, a gymnasiarch of Oxyrhynchus, by Harmiusis, of the loan of 260 drachmae at 12 per cent. interest per annum. The money was employed in the purchase of hay, upon which the creditor was by the terms of the contract given a mortgage; cf. 506. In the left-hand margin are some notes in a different hand, which seem to have no connexion with the loan and are not reproduced.

On the *verso* is a draft of a contract (509).

Ἄρμιῦσις
 ἀπὸ τοῦ α[
 Διογένει Σαραπίωνος
 ἡγορανομηκότι ἐνάρχῳ γυμνα-
 5 σιάρχῳ τῆς Ὀξύρυγχων πόλεως νε-
 ωκόρῳ Τύχη[ς χαίρειν. ὁ-
 μολογῶ παρειλ[ηφέναι παρὰ σοῦ ἀρ-
 γυρίου δραχμ[ὰς διακοσίας ἐξήκοντα
 κεφαλαίου αἶς [οὐδὲν προσήκται τόκου
 10 δραχμιαίου ἐκάστη[ς μνᾶς τοῦ μη-
 νὸς ἐκάστου ἀπὸ τοῦ [ὄντος μηνὸς
 Φαρμούθι. ἀποδώσ[ω δὲ τὸ κεφά-
 λαιον σὺν τοῖς τόκ[οις τῇ τριακάδι
 τοῦ Φαμεν[ῶθ τοῦ εἰσ]ιόντος
 15 δεκάτου ἔτου[ς Αὐρηλί]ου Ἀντωνίνου
 Καίσαρος τοῦ κυ[ρίου χωρῆ]ς ὑπερθέ-
 σεως, εἰ δὲ μὴ [ἐκτε]ίσω σοι μεθ' ἡ-
 μιολίας σὺν τοῖς καὶ τῆς ὑπερχρονεί-
 ας ἴσοις δρα[χ]μιαίοις τόκοις ἐκάσ-

- 20 τῆς μνᾶς κατὰ μῆνα, τῆς πράξεως
 σοι οὔσης ἔκ τε ἐμοῦ καὶ ἐκ τῶν ὑπαρ-
 χόντων μοι π[ά]ντων. τὰς δὲ
 προκειμένας δραχμὰς διακοσίας
 ἐξήκοντα κατατέθειμαι εἰς συν-
 25 ωνῆν χόρτου ἀποτ[ε]θησομένου
 ἐν ᾧ ἔχω ἐν μισθώσει καμηλῶ-
 νι Σιμίλεως ἐν τῇ Ὀξυρύγχω[ν] πό-
 λει, ὄνπερ χόρτον οὐκ ἐξέσται μοι
 βαστάξαι οὐδὲ πωλεῖν οὐδὲ ὑποτί-
 30 θεσθαι ἄχρι οὗ ἀποδῶ σοι τὸ κεφά-
 λαιον καὶ τοὺς τόκους διὰ τὸ ὑπένγυ-
 ὄν σοι εἶναι. ἐὰν δέ τις κίνδυνος
 συμβῆ τοῦ αὐτοῦ χόρτου οὐδὲν
 βλάβος ἐξακολουθήσει σοι διὰ τὸ
 35 εἶναι τὸ ἀργύριον σὺν τοῖς τόκοις
 ἀκίνδυνον παντὸς κινδύνου. κύρι-
 ον τὸ χειρό[γ]ραφον δισσοῦν γραφὲν
 πανταχῇ ἐ[πι]φερόμενον.
 (ἔτους) θ Ἀυτοκράτορος Καίσαρος
 40 Μάρκου Αὐρη[λί]ου Ἀντωνίνου Σεβαστοῦ
 [Σ]αρματικοῦ Μηδικοῦ Παρθικοῦ Μεγίστου
 [Φαρμούθι . .]

29. βα of βαστάξαι corr. 31. ὑπενγυον Pap.

‘Harmütisis . . . to Diogenes son of Sarapion, ex-agoranomus, gymnasiarch in office at Oxyrhynchus, priest of Fortune, greeting. I acknowledge that I have received from you the sum of 260 drachmae of silver to which nothing has been added, at the interest of 1 drachma upon a mina for each month from the current month Pharmouthi. And I will repay the principal with the interest on Phamenoth 30 of the coming 10th year of Aurelius Antoninus Caesar the lord without delay, or if I fail I will forfeit the amount increased by one half together with interest for the overtime at the same rate of 1 drachma a month for each mina, for which you are to have the right of execution upon both myself and all my property. The aforesaid 260 drachmae I have employed in buying up hay which is to be stored in the camel-shed of Similis at Oxyrhynchus which I have on lease, and it shall not be lawful for me to remove or sell or pledge this hay until I repay you the principal and interest, because it is mortgaged to you. And if any accident should happen to the said hay no damage shall accrue to you, because the sum and the interest are

guaranteed against all risks. This bond, of which there are two copies, is valid wherever produced. The 9th year of the Emperor Caesar Marcus Aurelius Antoninus Augustus Sarmaticus Medicus Parthicus Maximus, Pharmouthi . . .'

9. αἶς [οὐδὲν προσήκται: cf. 269. 5, 506. 12.

13. τῇ τριακάδι: loans were usually repayable on the last day of the month; cf. 269. 5, 506. 17.

26. καμηλῶνι: cf. 533. 22 and B. G. U. 393, a lease of a καμηλῶν.

508. SECURITY FOR A DEBT.

13.3 × 11.1 cm.

A. D. 102.

A contract between Stephanus and Heraclas, by which the former apparently accepts liability for the repayment of two loans from Heraclas to Rufus and Diocles, but the papyrus breaks off before the details of the transaction are made clear.

Ἔτους πέμπτου Αὐτοκράτορος Καίσαρος

Νερούα Τραιανοῦ Σεβαστοῦ Γερμανικοῦ

[μ]ηνὸς Καισαρείου λ, ἐν

Ἰξυρύγχων πόλει τῆς Θηβαίδος.

5 ὁμολογεῖ Στέφανος ὁ καὶ Ἀμόις Σωσιβίου

τοῦ Ἀπολλοφάνους μητρὸς Πτολλαροῦτος

Χαιρήμονος τῶν ἀπ' Ἰξυρύγχων πόλεως

Ἡρακλᾶτι Ἡρακλ(ᾶτος) τοῦ Ἀρθώνιος μητρὸς

Δημητροῦτος ἀπὸ τῆς αὐτῆς πόλεως ἐν ἀ-

10 γνῖα γεγονέναι ἐπ' ὀνόματος τοῦ ὁμολο-

γούντος Στεφάνου κατὰ πίστιν δάνεια δύο

[.] ὧν ἐκ τοῦ ἰδίου ὁ Ἡρακλᾶς ἐδάνεισεν διὰ

τ[ο]ῦ ἐν τῇ αὐτῇ πόλει μνημονείου, κατὰ

μὲν τὸ πρῶτον τῷ Μεχεῖρ μηνὶ τοῦ β (ἔτους)

15 [Τ]ραιανοῦ Καίσαρ[ο]ς τοῦ κυρίου Ῥούφω Διο-

[κ]λέος τοῦ Διοκλέ[ο]ς μητρὸς Διδύμης Ῥου-

φίωνος ἀργυρίου δραχμῶν τετρακοσίων

πεντήκοντα ἐντόκων ἐφ' ὑποθήκη τῶν δι-

ὰ τοῦ αὐτοῦ δανείου δηλωθέντων τοῦ

20 'Ρούφου ἐνγαίων, κατὰ δὲ τὸ ἕτερον τῶ Τῦ-
 βι μηνὶ τοῦ ἐχομένου τρίτου ἔτους τῶ
 τοῦ 'Ρούφου ὁμογενεσίῳ ἀδελφῶ Διοκλεῖ
 ἄλλων ἀργυρίου [δρ]αχμῶν τετρακοσίων
 δέκα ἐξ κεφα[λαίου ἐφ'] ὑποθήκη τῶν [διὰ
 25 τοῦ αὐτοῦ δη[λωθέντων] ἐνγαίων, ἀπ[ερ]
 δάνειά ἐστ[ι] παρὰ τῶ 'Η]ρακλᾶ, ᾧ καὶ ἐξεί-
 [ναι

2. τραϊανου Pap. ; so in l. 15. 3. λ by 2nd hand. 4. θηβαῖδος Pap. 8. ατι
 ηρακλ(ατος) by 2nd hand. 9. αγνῖα Pap. 12. ἴδιου Pap. 14. First ε of μεχειρ corr.
 from η. 20. αι of ενγαιων corr. from ε by 2nd hand.

'The 5th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus, the 30th of the month Caesareus, at Oxyrhynchus in the Thebaid. Stephanus also called Amoïs, son of Sosibius son of Apollophanes, his mother being Ptollarous daughter of Chaeremon, inhabitants of Oxyrhynchus, acknowledges to Heraclas son of Heraclas son of Harthonis, his mother being Demetrous, also of Oxyrhynchus, in the street, that he, Stephanus, the contracting party, has become security for two loans which Heraclas lent from his own money through the record-office at the said city, the first being in the month of Mecheir of the 2nd year of Trajanus Caesar the lord to Rufus son of Diocles son of Diocles, his mother being Didyme daughter of Rufion, for 450 silver drachmae bearing interest secured upon a mortgage of the real property of Rufus stated in the loan, the second being in Tubi of the following 3rd year to Rufus' full brother Diocles for 416 more silver drachmae upon a mortgage of his real property stated in the loan, which loans are in Heraclas' possession, and Heraclas has the right . . .'

509. MODIFICATION OF AN AGREEMENT.

19.7 × 8.7 cm.

Late second century.

This draft-agreement, in which the names of the principal parties are not given, is a modification of a previous contract by which the writer had appointed a representative to collect a debt owed to him at Alexandria. The debt having been paid in the meantime, the writer now limits the duty of his representative to issuing a receipt for it. For contracts appointing representatives cf. 94, 97, and 261. The document is written on the *verso* of 507.

Τίς τινι χαίρει[ν.] τῇ ἐνεστώσῃ ἡμέ-
 ρα συνέστησά σε [κατ]ὰ δημόσιον χρημα-
 τισμὸν διὰ τοῦ [ἐ]ν[θ]άδε ἀρχείου ἀπαι-
 τήσοντα Γάιον Μέμ[.]μειον Κ[ο]ρνοῦ-
 5 θον τὸν καὶ Πολυδεύκην ὄντα ἐν Ἀλεξαν-
 δρείᾳ τὸ κατ' ἐμὲ ἡμισυ μέρος τῶν ὀφει-
 λομένων ὑπ' αὐτοῦ τῷ κληρονομήσαν-
 τι ὑπὸ τοῦ αὐτοῦ πατρός μου ἀδελφι-
 δῶ [α]ὐτοῦ Ἑρακλείδῃ τῷ καὶ Ἀμοιτᾷ,
 10 τυγ[χά]νω δὲ πεπληροφορημένος
 τοῖς ὀφειλομένοις μοι. ὁμολογῶ
 τὸ {ν} συστατικὸν πεπυῆσθαί σο[ο]ι
 πρὸς τὸ μ[.]όνον τὴν ἀποχή[ν]
 ἐκδοθῆν[α]ι ὑπὸ σο[υ] τοῖς δημοσίο(ις)
 15 μηδὲν λαμβάνοντ(ος) καὶ ἀπολυ-
 σαι τὴν ὑποθήκην, διὰ τὸ ἐμὲ
 ὡς πρόκειται ἤδη ἀπεσχη-
 κέναι καθ' ἃ ἐξεδόμην ἰδιό-
 γραφα γρ[άμμ]ατα, καὶ μηδὲν
 20 ἐνκαλεῖν περὶ μη]θενὸς ἀπλῶς.

4. γαῖον Pap.

12. 1. πεποιῆσθαι.

13. Final ν of μονον corr. from σ.

'A to B, greeting. To-day I appointed you by a public deed drawn up through the record-office here as my representative to collect from Gaius Memmius Cornutus also called Polydeuces, who is at Alexandria, my share of the sums owed by him to my said father's heir, his nephew Heraclides also called Amoitias, but it happens that I have been paid the debt in full. I acknowledge that the contract of representation has been made with you for the sole purpose of your issuing a receipt to the officials without receiving anything, and for cancelling the mortgage, because I have, as aforesaid, already received the money as stated in the autograph receipts which I have issued, and I make no claim on any matter whatever.'

7-9. The relationship of the different persons mentioned in this contract is rather difficult to make out, especially owing to the omission of the names of the principals. Apparently the father of the man who speaks in the first person had bequeathed certain sums owing to himself at his death to his nephew Heraclides with the stipulation that half of them was to be paid to his son. τοῦ αὐτοῦ in l. 8 refers to the father (of τις), whose name would be given in the actual contract. αὐτοῦ in l. 9 also refers to the father.

(f) RECEIPTS.

510. REPAYMENT OF A LOAN.

14.5 × 13.5 cm.

A. D. 101.

Acknowledgement by Artemidorus of the sum of 472 drachmae, being the repayment of a loan to Dionysius and his wife, together with the interest and other expenses connected with the transaction.

.
 τούτου . . . [20 letters] γ[10 letters
 νου μητρὸς Τὰ[υ]σερίου τῆς [. . .]ωπ[. . .] ἀπὸ Ψώβθεως
 ἀπηλιώτου μετὰ κυρίου τοῦ αὐτοῦ ἀνδρὸς Διονυσίου
 ἐν ἀγυιᾷ ἀπέχειν παρ' αὐτῶν ἀργυρίου Σεβαστοῦ νομί-
 5 ματος δραχμὰς τετρακοσίας ἑβδομήκοντα δύο κε-
 φαλαίου ἃς ἐδάνεισεν αὐτοῖς κατὰ δανείου συγγρα-
 φὴν τὴν τελειωθεῖσαν διὰ τοῦ ἐν τῇ αὐτῇ Ὁξυρύγ-
 χων πόλει μνημονείου τῷ τρίτῳ ἔτι Τραιανοῦ Καίσαρος
 τοῦ κυρίου μηνὶ Καισαρείῳ εἰς ἀπόδοσιν πέμπτην
 10 ἐπαγομένων τοῦ ἑξῆς τετάρτου ἔτους ἐπὶ ὑποθήκῃ τοῖς
 ὑπάρχουσιν αὐτῶν Διονυσίῳ ἐν τῇ προκειμένη Ψώβθει
 ἡμίσει μέρει ψειλῶν τόπων καὶ μέρεσι οἰκίας
 συμπεπτωκυῖας καὶ ἡμίσει μέρει ἑτέρας οἰκίας
 καὶ τῶν ταύτης χρηστηρίων καὶ μέρεσι ἑτέρας οἰ-
 15 κίας καὶ αὐλῆς καὶ ψειλῶν τόπων καὶ πρότερον
 Κλαυδίου Θεώνος ἐν τῇ αὐτῇ Ψώβθει οἰκίᾳ καὶ αἰθρίῳ
 καὶ ἑτέροις χρηστηρίοις. διὸ λύσιν ποιούμενος
 ὁ Ἀρτεμίδωρος τῆς ὑποθήκης αὐτόθι ἀναδέδω-
 κεν οἷς ὁμολογεῖ τὴν ἐπίφορον τοῦ δανείου
 20 συγγραφὴν καὶ τὰ τῶν τελῶν σύμβολα εἰς ἀκύ-
 ρωσιν, προσαπεσχηκέναι δὲ παρ' αὐτῶν καὶ τοὺς
 τοῦ αὐτοῦ κε[φ]αλαίου τόκους καὶ ἃ ἀπῆται τέ-
 λη, μήτε αὐτὸν Ἀρτεμίδωρον μηδ' ἄλλον ὑπὲρ

αὐτοῦ ἐγκαλεῖν μηδ' ἐγκαλέσειν μηδ' ἐπε-
 25 [λεύσεσθαι οἷς ὁ]μολογεῖ μηδὲ [[τε]] τοῖς παρ' αὐτῶν
 [23 letters] . . . ε[.]οσγ . [. .

5. Second *a* of τετρακοσίας corr. from *o* or *σ*. 7. *εν* corr. from *τε*. 10. *ο* of ετους
 corr. from *ι*. 13. *ε* of μερει corr. from *α*. 18. Second *a* of αναδεδωκεν corr. from *ε*.
 22. First *υ* of αυτου corr. from *α*. 23. *ι*. μηδὲ for μητε.

' . . . her mother being Tausiris daughter of . . . , from Psobthis in the eastern toparchy, with her guardian her said husband Dionysius, acknowledges the receipt from them (the agreement being made in the street) of the capital sum of 472 silver drachmae of the Imperial coinage, lent by him to them in accordance with a contract of loan executed through the record-office in the same city of Oxyrhynchus in the month Caesareus of the 3rd year of Trajanus Caesar the lord, and to be repaid on the 5th intercalary day of the following 4th year, on the security of property of Dionysius in the aforesaid Psobthis consisting of a half-share of some open plots of land and shares of a house that has fallen in and a half-share of a second house and its fixtures and shares of another house and court and open plots and the house and yard and other fixtures formerly belonging to Claudius Theon at the said Psobthis. Artemidorus accordingly in release of the mortgage has forthwith handed over to the other parties to the agreement the binding contract of loan and the tax-receipts to be cancelled, and acknowledges the further receipt from them of the interest upon the capital sum and the taxes which have been demanded from him, and that neither Artemidorus himself nor any other person on his behalf either makes or will make any claim or will proceed against the other parties to the agreement . . . '

3. For the omission of τοπαρχία after ἀπηλιώτου cf. 533. 17.
 7. τελειωθείσαν: cf. 239. 9, note.
 19. τὴν ἐπίφορον τοῦ δανείου συγγραφῆν: cf. 266. 14 ἦ]ς (sc. συγγραφῆς) τὴν ἐπίφορον αὐτόθεν ἀναδεδωκέσαι. This use of ἐπίφορος is derived from the common formula at the end of contracts of loan κυρία ἢ ὁμολογία πανταχῇ ἐπιφερομένη καὶ παντὶ τῷ ἐπιφέροντι (cf. 269. 12, &c.).
 20. τελῶν: the tax on mortgages is meant; cf. 511. 4-5, note.

511. ACKNOWLEDGEMENT OF LOAN.

13.3 × 7 cm.

A. D. 103.

A receipt for 16 drachmae lent by Didymus to Harmiusis to enable the latter to pay the amount of the tax upon a mortgage. The loan was only a temporary accommodation, to be returned immediately. The writing is across the fibres of the papyrus.

Ἄρμιῦσις ὁ καὶ Ἡρακλᾶς
 Δ[ι]δύμῳ Σαραπίωνος δημο-
 σίῳ ἀφροδ(ισιαστῆ?) χαίρειν. ἔχω
 παρὰ σοῦ λυπὸν τέλος
 5 ὑποθήκ(η)ς τῆς ἐπὶ τοῦ
 γ (ἔτους) Τραιανοῦ Καίσαρος
 τοῦ κυρίου ἀργυρίου δρα-
 χμᾶς δέκα ἕξ, / (δραχμαὶ) ις, ἅς
 καὶ ἀποδώσω σοι ἐπὶ
 10 τῶν τόπων γενόμενος
 ἀνυπερθέτως.
 (ἔτους) ζ Αὐτοκράτορος
 Καίσαρος Νερούα Τραιανοῦ
 Σεβαστοῦ Γερμανικοῦ
 15 Δακικοῦ Θῶθ ς.

2. ω of δημοσίῳ above the line. 4. I. λοιπόν. 5. κ of υποθηκ(η)ς above the line.
 11. τ of ἀνυπερθετως above the line. 15. θω of θωθ over an erasure.

Ἄρμιῦσις also called Heraclas to Didymus son of Sarapion, keeper of a public ἀφροδίσιον, greeting. I have received from you the remainder of the tax upon a mortgage of the 3rd year of Trajanus Caesar the lord, namely 16 drachmae of silver, total 16 drachmae, which I will repay to you when I arrive on the spot without delay. The 7th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus, Thoth 6.

2-3. δημοσίῳ ἀφροδ(ισιαστῆ?): the papyrus is rubbed and the reading somewhat uncertain, but though ἀφροδισιαστής does not seem to occur elsewhere it is a likely enough word. On the ἀφροδίσια of the Ptolemaic period cf. P. Tebt. I. 6. 29, note. The present passage supports the view that the supply of ἐταῖραι in Roman times was a monopoly of the government; cf. P. Grenf. II. 41 and *Fay. Towns*, pp. 149 sqq.

4-5. τέλος ὑποθήκ(η)ς: cf. 348, 510. 20. The amount of the tax upon mortgages, which is also known by the more general term ἐγκύκλιον, is shown by 243 to have been 2 per cent., payable by the mortgagee.

6. γ (ἔτους): the receipt being dated in the 7th year, Harmiusis' payment was four years in arrear. This seems a remarkably long period, but the figure before (ἔτους), though rubbed, is certainly γ and not ς.

512. PAYMENT FOR FODDER.

11.5 x 10.3 cm.

A. D. 173.

An acknowledgement to Apion, an ex-gymnasiarch, from Dorion, an ex-exegetes, that he had bought green-stuff produced by Apion for 1720 drachmae. Of this sum 600 drachmae were paid to Apion, and the rest was to be paid to the agents of the heirs of Aurelius Antiochus, who were no doubt Apion's landlords and thus received approximately $\frac{2}{3}$ the value of the crop.

Δωρίων ἐξηγητεύσας καὶ ὡς χρη-
ματίζω Ἀπίωνι τῷ καὶ Διονυσίῳ γυ-
μνασιάρχῃ(σαντι) καὶ ὡς χρηματ(ίζεις) χαίρειν. ἡγό-
ρασα παρὰ σοῦ ἃ ἔχεις ἐν μισθώσι χλωρὰ
5 ἐντὸς περιχώματος Σαμψουχίνου λε-
γομέν[ο]ν (δραχμῶν) Ἀψκ, ἐξ ὧν μετεβαλό-
μην σοι (δραχμὰς) χ τὰς δὲ λοιπὰς (δραχμὰς) Ἀρκ μετα-
βαλοῦμαι πραγματευταῖς κληρονόμων
Αὐρηλίου Ἀντιόχου ἀκολουθῶς τῇ εἰς
10 σὲ μισθώσι, καὶ τὴν τούτων ἀποχὴν
ἀναδώσω σοι. (ἔτους) ιγ Αὐρηλίου
Ἀντωνίνου Καίσαρος τοῦ κυρίου
Φαμενώθ ιβ.

4. υ of σου corr. from ι.

‘Dorion, ex-exegetes and however he is styled, to Apion also called Dionysius, ex-gymnasiarch and however he is styled, greeting. I have bought from you the green-stuffs of the land which you have on lease within the surrounding-dyke called that of Sampsouchinus for 1720 drachmae; of which sum I have paid you 600 drachmae and will pay the remaining 1120 drachmae to the agents of the heirs of Aurelius Antiochus in accordance with the terms of your lease, and I will deliver to you the receipt for them. The 13th year of Aurelius Antoninus Caesar the lord, Phamenoth 12.’

513. RECEIPT FOR SALE OF CONFISCATED PROPERTY.

34.2 × 11.7 cm.

A. D. 184.

An acknowledgement from Diogenes to Serenus of the receipt of 705 drachmae 3 obols 3 chalci. This sum had been paid by Diogenes to the State in A. D. 181 as the price (including extra payments) of some confiscated house-property, which had been sold to him by the strategus at an auction. Two years later however a much higher bid for the property, amounting to three times that of Diogenes, was made by Serenus, to whom it was assigned by the dioecetes, the arrangement of the strategus being thus overridden. In the present document Diogenes acknowledges that he has been repaid by Serenus the sum which he had expended on the purchase. The papyrus throws some interesting light upon the methods of the government in dealing with confiscated property, and incidentally provides important information with regard to the banks at this period; cf. notes on ll. 7 and 37.

[Διογένης ὁ καὶ Διονύσιος Σ]αραπίωνος τοῦ Ἑρμίου [Φυλα-
 ξιθ[α]λ[άσσειος ὁ καὶ] [Ἀλθα]μιεὺς Σερήνῳ Φιλίσκου τοῦ Σ[αρα-
 πίωνος μητρὸς Ἑλένης ἀπ' Ὀξύρυγχων πόλεως χ[αίρειν.
 ἐπεὶ ἐκურώθην ὑπὸ Νεμεσιανοῦ τοῦ στρατηγῆ-
 5 σαντος τοῦ νομοῦ τῷ δευτέρῳ καὶ εἰκοστῷ
 ἔτι Αὐρηλίου Κομμόδ[ου] Ἀντωνίνου
 Καίσαρος τοῦ κυρίου μην[ὶ] Ἀδριανοῦ ἀπὸ ἀπρά-
 των τῆς διοικήσεως οἰκ[ίαν] καὶ αἴθριον καὶ αὐ-
 λην σὺν χρηστηρίοις ὄ[ντα ἐπ'] ἀμφόδου Λυκίων
 10 Παρεμβολῆς πρότερον Σαραπίωνος γενομένου
 [.]. ἰγε . [.] γου τεταρτ[.] τῶν τῆς συντειμή-
 [σε]ως δραχμῶν ἑξακ[οσίων κ]αὶ τῶν ἐπομένων, κ[αὶ
 [ταύ]τας παρεγράφην ὑπὸ τ[οῦ τοῦ] νομοῦ βασιλικοῦ
 [γραμ]ματέως Περικλέους σ[ὺν] προσδιαγραφομέν[οις
 15 ἐν] δραχμαῖς ἑξακοσίαις τριάκοντα ἑπτὰ τριωβόλῳ
 [ὁ]μοίως καὶ ὑπὲρ τόκου δευτέρου καὶ εἰκοστοῦ ἔτους
 [δρ]αχ[μὰς] τριάκοντα ἑννέα τριώβολον ἡμιωβέλ(ιον) χαλ(κοῦς) τ[ρὶς] καὶ
 τρίτου καὶ εἰκ[ο-
 [στο]ῦ ἔτους δραχμὰς εἴκοσι ὀκτῶ ὀβολ(οῦς) δύο [ἡ]μιωβέλ(ιον), γίνονται τό-

- [κου] δραχμαὶ ἐξήκο[ν]τα ὀκτὼ χαλκοὶ τρίς, διέγραψα δὲ εἰς τὸ
 20 [δημ]όσιον τὰς τῆς τειμῆς τῆς οἰκίας σύνπαντι
 [δρ]αχμὰς ἑξακοσίας τριάκοντα ἑπτὰ τριώβολον
 [ὄμο]ίως καὶ τὸν τόκον τὸν [ὄ]ν[ό]ματί μου παραγρα-
 [φέ]ντα ὄν(τα) ἐν δραχμαῖς ἐξήκ[ο]ντα ὀκτὼ χαλκοῖς τρισί, ὧν
 [κα]ὶ τὰ σύμβολα ἐπὶ ὑπογραφῆς μου τοῦ Διογένους τοῦ
 25 [κ]αὶ Διονυσίου ἀνέδωκα σοὶ τῷ Σ[ε]ρήνῳ ἕνεκα τοῦ ὑ-
 [πε]ρβεβλήσθαι τὴν προκειμένην οἰκίαν ὑπὸ σοῦ
 [το]ῦ Σερήνου καὶ ἀναβεβι(βά)σθαι εἰς δραχμὰς χειλίας
 [ὄκ]τακοσίας καὶ παραδεδοῦσθαι σοὶ ταύτην ἐξ ἐπιστο-
 [λῆς] τ[ο]ῦ κρατίστου διοικητοῦ Οὐεστιδίου Ἐρμίου
 30 [. . . .] .[.] τοῦ σ[τ]ρατηγῆσαντος τῷ ἐνεστῶτι τετ[ά]ρ-
 [τ]ῳ καὶ εἰκοστῷ ἔτει Μεχειρ τριακάδι τῶν δραχμῶν
 [χ]ειλίων ὀκτακοσίων καὶ τῶν ἐπο[μ]ένων καὶ τὸν
 βασι[λι]κὸν παρα[γ]εγραφέναι σε ἀκολούθως ᾧ με-
 τέδωκεν προσγράψω μετὰ τὰς διαγραφείσας ὑπ' ἐμοῦ
 35 [δ]ραχμὰς ἑξακοσίας τὰς λοιπὰς δραχμὰς χειλίας δια-
 κοσίας καὶ τὰ τούτων προσδιαγραφόμενα, ὁμολογῶ
 [κ]ατὰ προσφώνησιν Ἐπιμάχου ἀσχολουμένου ὠνῆν τῆς
 [ἐπ]ὶ τοῦ πρὸς Ὀξυρύγχων πόλει Σαραπίου τραπέζης ἀπεσ-
 [χηκ]έναι με παρὰ σοῦ ἃς διέγραψα ὡς πρόκειται ὑπὲρ μὲν
 40 [τιμῆ]ς καὶ προσδιαγραφομένων δραχμὰς ἑξακοσίας τριά-
 [κον]τα ἑπτὰ (τριώβολον) ὑπὲρ δὲ τόκου δραχμὰς ἐξήκοντα ὀκτὼ
 [χαλ(κοῦς) τρίς,] τὰς ἐπὶ τὸ αὐτὸ δραχμὰς ἑπτακοσίας πέντε τριώβολον
 χαλκοῦς
 [τρῖς, καὶ μη]δέν σοὶ ἐγκαλεῖν μηδὲ ἐγκαλέσειν μήτε
 [περὶ το]ύτων μηδὲ περὶ ἄλλου μηδενὸς ἀπλῶς μέχρι
 45 [τῆς ἐ]νεστώσης, καὶ ἐάν τις ζήτησις περὶ τούτου πρὸς σὲ γέ-
 [νηται] ἢ τοῦς παρὰ σοῦ μεταλημψομένους ἐγὼ αὐτὸς τοῦ-
 [το ἀν]αδέξομαι. παρὼν δὲ ὁ πατήρ μου Σαραπίων Ἐρμίου τ[ο]ῦ
 [Ἐρμίου Σ]ωσικόσμιος ὁ καὶ Ἀλθαιεύς [[ὄ]] εὐδο[κ]εῖ το[ί]ς
 [προκ]ειμένοις. κυρία ἢ ἀποχή. (ἔτους) κδ Ἀυτοκράτορος Καίσαρος
 50 [Μάρκο]ν Ἀ[ύρ]ηλίου Κομμόδου Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς
 [Ἀρμενι]ακοῦ Μηδικοῦ Παρθικοῦ Σαρματικοῦ Γερμανικοῦ Μεγίστου

- [.] (2nd hand) Διογένης ὁ καὶ Διονύσιος Σαραπίωνος Φυλαξιθα-
 [λάσσει]ος ὁ καὶ Ἀλθαιεύς ἀπέσχον παρὰ τοῦ Σερήνου τὰς
 [προκειμένας] ἐπὶ τὸ αὐτὸ δραχμὰς ἑπτακοσίας
- 55 [πέντε τρι]ώβολον χαλκοῦς τρεῖς πλήρης καὶ οὐ-
 [δὲν αὐτ]ῶ ἐνκαλῶ οὔτε περὶ τούτου οὔτε περὶ ἄλλου
 [οὔδε]νὸς ἀπλῶς ὡς πρόκειται, καὶ ἐάν τις ζήτη-
 [σις] περὶ τούτου γένηται πρὸς αὐτὸν ἢ τοὺς αὐτοῦ
 [ἐγὼ] αὐτὸς τοῦτ[ο] ἀναδέξομαι. (3rd hand) Σερῆνος Φιλίσκου τοῦ Σαρα-
 60 [πίωνος] μητρὸς Ἑλένης ἐὺδοκῶ τοῖς προκειμένοις κ[αὶ] ἔσχον τὰ
 [σύμβ]ολα ἐφ' ὑπο[γραφή]ς σοῦ [ὡς πρό]κειται. (4th hand) Σαραπίων
 [Ἐρ]μίου τοῦ Ἐρ[μίου Σωσικόσ]μιος ὁ καὶ [Ἀλ-
 [θ]αιεύς εὐδοκῶ πᾶσι τοῖς προ]κειμέ[νοις].
 (5th hand) [Ἐ]πεὶ φ δ . [.] . ι κολλ . [. . . .
 65 κεχρη(μάτισται) ? []

7. l. Ἄ]δριανῶ. 14. οὐς Of περικλεους CORR. from ωs. 19. ε Of διεγραφα CORR. from a.
 28. ο Of παραδεδοσθαι CORR. from a. 29. l. Οὐεντιδίου. 46. υ Of μεταλημψομενους CORR.
 from s.

‘Diogenes also called Dionysius, son of Sarapion son of Hermias, of the Phylaxithalassian tribe and Althaeian deme, to Serenus son of Philiscus son of Sarapion, his mother being Helene, of Oxyrhynchus, greeting. Whereas I was assigned by Nemesianus, then strategus of the nome, in the 22nd year of Aurelius Commodus Antoninus Caesar the lord in the month Hadrianus from the unsold property of the Treasury a house, yard, and court with the fixtures, situated in the quarter of the Lycians’ Camp, previously owned by Sarapion, late . . . , at 600 drachmae according to the valuation and the extra payments, and whereas I was registered by the basilico-grammateus of the nome, Pericles, as owing this sum together with the additional payments, making 637 drachmae 3 obols, and likewise for interest for the 22nd year 39 drachmae 3½ obols 3 chalci, and as interest for the 23rd year 28 drachmae 2½ obols, making a total of 68 drachmae 3 chalci for interest, and whereas I paid into the public bank for the price of the house in all 637 drachmae 3 obols and likewise for the interest debited to me the sum of 68 drachmae 3 chalci, the receipts for which payments with the signature of me, Diogenes also called Dionysius, I have delivered to you, Serenus, because you have made a higher bid for the aforesaid house and have raised the price to 1800 drachmae, and the property has been made over to you by a letter of his highness the dioecetes, Ventidius Rufinus . . . , ex-strategus, in the present 24th year on Mecheir 30 for the 1800 drachmae and extra payments, and the basilico-grammateus has debited you in accordance with the supplementary note which he has issued, after reckoning the 600 drachmae paid by me, with the remaining 1200 drachmae and the additional payments: I acknowledge that in accordance with a communication of Epimachus who farms the bank at the Serapeum at Oxyrhynchus I have received from you the sums which I paid as aforesaid, for the price and the additional payments 637 drachmae 3 obols and for interest 68 drachmae 3 chalci, making

a total of 705 drachmae 3 obols 3 chalci, and that I neither have nor will have any claim against you with regard to this or any other matter whatever up to the present day, and if any action is brought against you or your assigns with regard to this, I will take the responsibility upon myself. My father Sarapion son of Hermias son of Hermias, of the Sosicosmian tribe and Althaeon deme, being present consents to the aforesaid. This receipt is valid. The 24th year of the Emperor Caesar Marcus Aurelius Commodus Antoninus Augustus Pius Armeniacus Medicus Parthicus Sarmaticus Germanicus Maximus . . . I, Diogenes also called Dionysius, son of Sarapion, of the Phylaxithalassian tribe and Althaeon deme, have received from Serenus the aforesaid total of 705 drachmae 3 obols 3 chalci in full, and I have no claim against him with regard to this or any other matter whatever, as aforesaid, and if any action is brought against him or his in connexion with this, I will take the responsibility upon myself. - I, Serenus son of Philiscus son of Sarapion, my mother being Helene, consent to the aforesaid provisions and have received the receipts with your signature as aforesaid. I, Sarapion son of Hermias son of Hermias, of the Sosicosmian tribe and Althaeon deme, consent to all the aforesaid provisions. Epeiph 4, executed . . .'

1. [Φυλα]ξιθ[α]λ[άσσειος ὁ καὶ] [Ἄλθα]ιεύς: cf. l. 52 and 477. 7-8, note. It is curious that the father of Diogenes belonged to a different tribe; cf. l. 48 Σ]ωσικόσμιος ὁ καὶ Ἄλθαιεύς. Since the Phylaxithalassian was in all probability an Alexandrian tribe (cf. Kenyon, *Archiv*, II, p. 78) it is most likely that the Sosicosmian was also Alexandrian.

7. ἀπράτων τῆς διοικήσεως: the present passage serves to explain B. G. U. 18, a papyrus which caused Wilcken some difficulty; cf. *Ost.* I, pp. 505-6. The ἐν ἀπράτοις ὑπάρχοντα there were no doubt, as here, confiscated land and houses, and the commission appointed by the basilico-grammateus was limited to the assessment (συντιμήσασθαι B. G. U. 4; cf. l. 11, here) of this particular kind of property and has no reference to a valuation of private property in general. The συντίμησις was a kind of reserve price serving as a basis for higher offers; cf. the distinction drawn in 500. 13-4 between the regular rent of δημοσία γῆ and the ἐπίθεμα or increase.

11. The vestiges of the first word would suit [ἀρ]χιγεω[ρ]γοῦ; cf. 477. 4. But we hesitate to introduce that rare and curious title here, especially as τεταρτ[] is quite obscure.

12. For ἐπομένων in connexion with the purchase of confiscated property cf. P. Amh. 97.

14. We explained the ἐπόμενα there as referring to the πρόσσοδος, or yearly payment to the State, mentioned in P. Brit. Mus. 164. But it would also be possible to refer the ἐπόμενα to the προσδιαγραφόμενα and τόκοι which are added on here in ll. 14 sqq. to the original 600 drachmae of the συντίμησις. The προσδιαγραφόμενα here amount to $6\frac{1}{4}$ per cent. on the 600 drachmae.

16. τόκον: though Diogenes bought the property in Hadrianus (Choiak) of the 22nd year, he seems not to have paid the purchase price until towards the middle of the 23rd year. Hence the necessity for interest.

37. ἀσχολουμένου ὠνήν τῆς . . . τραπέζης: this passage which clearly indicates that the bank at the Serapeum was farmed out by the government throws quite a new light upon the relation of the State to the banks in the Roman period. From Rev. Laws lxxiii sqq. it was known that under the Ptolemies the banks other than the βασιλικάι τράπεζαι were farmed out by the government; cf. Wilcken, *Ost.* I, p. 635. But in the absence of any indications in the Roman period that the banks called by names of individuals were anything but private banks, it has generally been supposed that the bank-monopoly enjoyed by the Ptolemaic government had been abolished (cf. *op. cit.* p. 647). But it is clear that in the case of this bank at any rate the privilege of administering it had to

be bought from the government; and it is noticeable that in 91. 8 sqq., written four years later than 513, ἐπιτηρηταί of the bank at the Serapeum are mentioned, and the Epimachus who issues the ὑπόσχεσις (91. 11) is probably identical with the Epimachus here. Since ἐπιτηρηταί are commonly found in connexion with ὠναί (*op. cit.* p. 599), the two papyri point to the same conclusion, and raise the problem how far the banks which are simply called by the name of an individual were really private. The bank at the Serapeum is mentioned in previous reigns (cf. 98. 8, 264. 7) under the names of different persons, and more probably they were either the ἀσχολούμενοι or the ἐπιτηρηταί of it than the owners. If this be granted, the persons who elsewhere give their names to banks may well be to a large extent, if not wholly, in the same position, and the condition of the banking business in the Roman period would not differ very much from that in the Ptolemaic. One change however can be traced; - the δημοσία τράπεζα plays a less important rôle in Roman times than the βασιλική τράπεζα had done previously, for most private transactions were in the Roman period conducted through the ἰδιωτικαὶ τράπεζαι (cf. 305), whereas under the Ptolemies the existence of banks other than βασιλικαί is only known from the Revenue Papyrus. A tax called τραπεζιτικόν(?) occurs in 574, being perhaps a charge for the maintenance of the official banks.

514. RECEIPT FOR SALARY.

6.4 × 12 cm.

A. D. 190-1.

A receipt for an ὀψώνιον of 400 drachmae, addressed to two collectors of the corn-revenues by an unnamed person who was very likely a σιτολόγος, since he undertakes the registration (καταχωρισμός) of the account-books; cf. 515. The writer has made so many erasures and interlinear additions that the construction is in parts obscure. The papyrus was written in the 31st year of Commodus.

- 1 Νείλφ χρη(ματίζοντι) μητ(ρὸς) Σοή(ριος) καὶ τῷ σὺν αὐ(τῷ) ἀπαιτητ(ῆ)
σι(τικῶν)
[[σα χαί(ρειν) ἔσχον παρ' ὑ(μῶν)]] ὀφειλόντ(ων) ὑπ(έρ) καὶ
2 φόρων τῶν ἐν Ταλαῶ [[έχόντων]] περὶ Σιναρὸν
γενήμ(ατος) τοῦ διελ(θόντος) λ (έτους)
3 χαί(ρειν). ἔσχον παρ' ὑμῶν ὑπέρ ὀψωνίου ἀργυ(ρίου) (δραχμὰς) υ,
ὄντος πρὸς ἐμέ.
4 τοῦ καταχωρισμ(οῦ) τῶν βιβλ(ίων) [[οντ καὶ τῆς ἀπαιτ(ήσεως)]]
5 [[ῆς πεποιήμαι προχ(ρείας?) ὑπ(έρ) τῆς $\bar{\alpha}$ ἐν Ταλ(αῶ) ἔχοντος?) π(ερὶ?)
Σιναρὸν ὄντ(ος)]]
[[πρὸς ὑμᾶς]]

2. εν below ἀπο which is crossed through.

3. ὑμων Pap.

'To Nilus, stated as the son of Soëris, and his colleague in the collection of the corn-revenues due at Talao and in the district near Sinaru for the produce of the past 30th year, greeting. I have received from you as my salary 400 drachmae, I being responsible for the registration of the books.'

2. It is not clear with what *ὑπ(έρ)* is to be connected. The analogy of l. 5 suggests that it governs *τῶν*, but from its position after *ὀφειλότ(ων)* it would seem to refer to *γενή(ματος)*.

5. *a* with a stroke over it may be either *αὐ(του)* or (*πρότερον*).

515. RECEIPT FOR TAXING-LISTS.

11.7 × 14.6 cm.

A. D. 134.

A receipt issued by the keepers of the public record-office at Oxyrhynchus to the sitologi of certain districts in the nome, stating that they had registered in the records various account-books of these officials. Cf. P. Amh. 69, a statement by sitologi that they had registered (*καταχωρίζειν* is used as here) their account-books with certain officials appointed to take them to Alexandria.

Φιλίσκος καὶ Ἡρώδης βιβλιοφύλακες δημοσίων λόγων Χαιρή(μονι) καὶ
 Παπο(ντῶτι) σιτολ(όγοις)
 Μονίμ(ου) τόπ(ων) καὶ Ἡρακλ(είδη), σιτολόγῳ Σινγκ() τόπ(ων) καὶ
 Διονυσίῳ γενομ(ένῳ) Μεμ() τόπ(ων) χαίρειν.
 κατεχωρίσθη ἡμῖν διὰ Ἀπολλωνίου γραμματέως τῆ λ τοῦ Φαμενῶθ τοῦ
 ιη (ἔτους)
 Ἀδριανοῦ Καίσαρος τοῦ κυρίου ἐκάστης σιτολογίας κατ' ἄνδρα συμπλη-
 (ρώσεως)
 5 (πυροῦ) γενήμ(ατος) ιζ (ἔτους), καὶ Χαιρήμ(ων) καὶ Παπο(ντῶς) Μονίμ(ου)
 τόπ(ων) καὶ Ἡρακλ(είδης)
 Σινγκ() τόπ(ων) [τὸ] μηνιαῖον ἐπὶ κεφαλαί(ο)υ τοῦ Μεχείρ, καὶ ὁ Χαιρή(μων)
 καὶ Παπο(ντῶς) μόνοι Μονίμ(ου) τόπ(ων) καὶ μηνιαῖ(ο)υ Φαμενῶθ καὶ
 μεταλόγιο(υ)
 κατ' ἄνδρα ἰσδοχῆς. (2nd hand) Θέων γραμματεὺς σεση(μείωμαι).

'Philiscus and Herodes, keepers of the public records, to Chaeremon and Papontos, sitologi of the Monimus district, and Heraclides, sitologus of the Sink . . . district, and

Dionysius, ex-sitologus of the M . . . district, greeting. There has been registered with us through the scribe Apollonius on Phamenoth 30 of the 18th year of Hadrianus Caesar the lord the detailed list for each sitologus-district of the supplementary payments of wheat-produce for the 17th year, and by Chaeremon and Papontos for the Monimus district and by Heraclides for the Sink . . . district the monthly summary for Mecheir, and by Chaeremon and Papontos only for the Monimus district both the monthly summary for Phamenoth and the secondary detailed list of receipts. Signed by me, Theon, scribe.'

2. Σινγκ() τόπ(ων): no doubt identical with Σινκ() in 517. 6.

Μεμ(): the second letter is more like ν, but the μ above the line is fairly certain, being just like the second μ of Μονίμ(ου).

3. Apollonius was probably the scribe of the sitologi, since the scribe of the βιβλιοφύλακες, who appends his signature at the end, is called Theon.

7. μεταλόγι(ν): this word, which is new, would seem to be connected with the phrase μετὰ λόγον which occurs in Fayûm tax-receipts (cf. P. Fay. Towns 53. 2-3, note), and to indicate a second tax-list giving the details of the individual payments, as contrasted with the μηνιαῖον which only gave the totals.

516. ORDER FOR PAYMENT IN KIND.

18.3 × 9.1 cm.

A. D. 160.

Authorization addressed to the sitologi by Dionysius, a victor in the games and late exegetes, for the payment to Apion of a quantity of wheat. 619-32 are a series of similar notices to the sitologi, another specimen of which is 88. These διαστολικά (cf. 533. 4) appear to be, so far, peculiar to Oxyrhynchus; and clearly indicate that the sitologi, besides receiving dues to the government, undertook the storage of grain for private individuals, the public granaries thus presenting the closest analogy to the public banks. The correlatives of these orders on the sitologi are found in the receipts issued by them stating that a certain payment had been made, e.g. 517-8. Those two documents are clearly concerned with private transactions, notwithstanding the opening formula μεμέτρη(νται) εἰς τὸ δημόσιον; and they show that caution must be exercised in the explanation of other sitologus receipts from the Fayûm and elsewhere, which need not refer to payments to the government of rent or taxes in the absence of an express statement to that effect. Cf. also 501. 18, 24, 26, and 533. 24.

Διονύσιος Φαύστου τοῦ καὶ
 Ἀμφείονος τῶν ἱερονικ(ῶν)
 καὶ ἐξηγητευκότ(ων) τῆς Ὀξυ(ρύγχων)
 πόλεως διὰ Ὀρίωνος γραμματ(έως)

5 σιτολ(όγοις) μέσης τοπ(αρχίας) Κερκευ(ρώσεως) τόπ(ων)
 χαίρειν. διαστείλατε
 ἄς ἔχετέ μου ἐν θέματι
 πυροῦ γενήμ(ατος) τοῦ διελ(θόντος) κγ (ἔτους)
 Ἀντωνείνου Καίσαρος τοῦ κυρίου

10 Ἀπίωνι Ἀπίωνος ἀρτάβ(ας)
 εἴκοσι πέντ[ε] ἡμισυ χοί(νικας) ἐννέα,
 / (ἀρτάβαι) κε (ἡμισυ) χ(οίνικες) θ. (ἔτους) κδ Ἀντωνείνου
 Καίσαρος τοῦ κυρίου Ἀθύρ κα.

2nd hand Ἀπίων Ἀπίωνος ἐπήνεγκα.

'Dionysius son of Faustus also called Amphion, a victor in the games and sometime exegetes of Oxyrhynchus, through Horion, scribe, to the sitologi of the district of Kerkeurosis in the middle toparchy, greeting. Supply to Apion son of Apion of the wheat belonging to me from the produce of the past 23rd year of Antoninus Caesar the lord which you have on deposit 25½ artabae 9 choenices, total 25½ art. 9 choen. The 24th year of Antoninus Caesar the lord, Athur 21. (Signed) Presented by me, Apion son of Apion.'

2. τῶν ἱερονικ(ῶν): a ἱερονίκης or victor in one of the great games had special privileges; cf. 59. 12-3, where a ἱερονίκης claims exemption from the duty of attending the praefect's court at Alexandria, and P. Brit. Mus. 348. 6 τῶν ἱερονικῶν καὶ ἀτελῶν.

5. Κερκευ(ρώσεως): cf. 625, where the name is written out.

517. RECEIPT FOR PAYMENT IN KIND.

10.5 × 5.6 cm.

A. D. 130.

Copy of a receipt issued by a sitologus and others stating that 30 artabae of wheat had been transferred from the account of Papontos to that of Sarapion. As explained in the introduction to the preceding text, both this papyrus and 518, which is similar in contents, have every appearance of referring to transactions between private individuals; and they are to be regarded as certificates from the sitologi corresponding to orders for payment such as 516. Cf. 612-7.

Ψάβθ(εως), διεστάλ(ησαν) τῶ ἰδ (ἔτει ?)
 ἀπὸ Σενέπ(τα) (ἀρτάβαι) λ.
 Μεμέτρη(νται) εἰς τὸ δημ(όσιον)

- (πυροῦ) γενήμ(ατος) ιδ (ἔτους) Ἀδριανοῦ
 5 Καίσαρος τοῦ κυρίου
 διὰ Θεώνος σιτολ(όγου) Σίγκ()
 καὶ μισθωτ(ῶν) Ἡρακλείδ(ου)
 Ἀντίου Ὠρου καὶ Πτολ-
 λᾶτ[ο]ς Σαραπί[ω]νι
 10 Ἡρώδου ἀπὸ θέματ(ος)
 Παποντῶτ(ος) Δωροθ(έου)
 γεωργ(οῦ) (πυροῦ) (ἀρτάβαι) τριάκον-
 τα πέντε, / (πυροῦ) (ἀρτάβαι) λε.
 Ὠρος διὰ Στεφά(νου) γραμματέως) σεση(μείωμαι)
 15 τὰς τοῦ (πυροῦ) (ἀρτάβας) τριάκον-
 τα πέντε, / (πυροῦ) (ἀρτάβαι) λε.
 Πτολλᾶς διὰ Διόμου
 γραμματέως) σεσημείωμαι
 τὰς τοῦ (πυροῦ) (ἀρτάβας) τριάκοντα
 20 πέντε, / (πυροῦ) (ἀρτάβαι) λε.

‘Psobthis, paid in the 14th year from Seneptha, 30 artabae. Measured into the public granary, from the produce of the 14th year of Hadrianus Caesar the lord through Theon sitologus of Sink . . . and Horus and Ptollas, lessees of Heraclides son of Antias, to Sarapion son of Herodes out of the deposit of Papontos son of Dorotheus, cultivator, 35 artabae of wheat, total 35 art. of wheat. (Signed) I, Horus, through Stephanus, clerk, have certified the 35 artabae of wheat, total 35 art. of wheat. I, Ptollas, through Diomus, clerk, have certified the 35 artabae of wheat, total 35 art. of wheat.’

1-2. Whether these two lines have any connexion with what follows is uncertain. They appear to have been written by the same hand as the rest of the text, but this fact does not establish any essential relationship since the handwriting of the signatures in ll. 14-20 shows the receipt to be only a copy.

6. Σίγκ() : sc. τόπων ; cf. 515. 2.

518. RECEIPT FOR PAYMENT IN KIND.

10.7 x 8.9 cm.

A. D. 179-180.

Receipt for a payment through the sitologi of 4 artabae of wheat to the credit of Sarapion ; cf. introd. to the preceding papyrus.

Μεμέ(τρηνται) ἰς τὸ δη(μόσιον) (πυροῦ) γενή(ματος) [το]ῦ διελ(θόντος)
 ιθ (ἔτους) Αὐρηλίωv Ἀντωνίνου
 καὶ Κομμόδου Καισάρων τῶν
 κυρίων διὰ σι(τολόγων) λιβῶ(ς) τ[ο]π(αρχίας) Ἐπι() τόπ(ων)
 5 Σαρα[π]ίωνι Χαρισίου θέμ(ατος) (ἀρτάβαι) δ
 / (πυροῦ) (ἀρτάβαι ?) [δ.] (2nd hand) Διογ(ένης) σι(τολόγος) σεσημ(είωμαι)
 τὰς τοῦ (πυροῦ) (ἀρτάβας) δ.

6. (πυροῦ) after του corr.

‘Measured into the public granary from the produce in wheat of the past 19th year of the Aurelii Antoninus and Commodus, Caesars and lords, through the sitologi of the district of Epi . . . in the western toparchy to Sarapion son of Charisius a deposit of 4 artabae, total 4 art. of wheat. (Signed) I, Diogenes, sitologus, have certified the 4 artabae of wheat.’

6. Διογ(ένης): or perhaps Δῖος.

(g) ACCOUNTS.

519. ACCOUNT OF PUBLIC GAMES.

(a) 8.9 × 6 cm., (b) 11.1 × 6.6 cm. Second century.

Two fragments, apparently in the same hand, though the writing is a little larger in one case than in the other, from accounts of receipts and expenditure in connexion with the public games at Oxyrhynchus. (a) gives a list of payments on Mecheir 23 for a theatrical entertainment, including the high sums of 496 drachmae to an actor, and 448 drachmae to a Homeric rhapsodist, besides payments for music and dancing. The other fragment (b) contains the end of a list of receipts which amounted to 500 drachmae 1 obol in all, the exegetes and cosmetes contributing 95 drachmae 1 obol. There follows (ll. 4–13) a list of payments in connexion with a religious procession (κωμασία), which amounted to 124 drachmae 96 obols, the silver and copper being, as often, added up separately, and then (ll. 14–6) another list of payments to gymnastic performers.

(a)
 L ἀπεδόθη
 Μεχ(εῖρ) κγ

μίμω (δραχμαὶ) υγς,
 ὀμηριστῆ (δραχμαὶ) υμη,
 5 καὶ ὑπὲρ μου[σ]ι[κῆς (δραχμαὶ) . . .
 [ὀ]ρχηστῆ [(δραχμαὶ)] ρ[.]δ

(b)

απ . . . [. . . πα]ρὰ τοῦ ἐξη(γητοῦ) (δραχμαὶ) μβ,
 παρὰ τοῦ κοσμητ(οῦ) (δραχμαὶ) νγ (ἡμιωβέλιον),
 / (δραχμαὶ) φ (ὀβολός).
 10 L ἀνηλ(ώθησαν) κωμασταῖς Νείλ(ου) (δραχμαὶ) κ,
 κωμασταῖς θεῶν (δραχμαὶ) νς,
 ἵπποκόμοις (δραχμαὶ) ις,
 ἱεροδοῦ(λοις) ιδ ὀβ(ολοὶ) πδ,
 πλου() ἱεροδοῦ(λοις) (δραχμαὶ) κ,
 15 κήρυκι (δραχμαὶ) η,
 σαλπικτῆ (δραχμαὶ) δ,
 παιδίσις ἀρίστου ὀβ(ολοὶ) ς,
 παλμῶν ὀβ(ολοὶ) ς,
 / L (δραχμαὶ) ρκδ ὀβ(ολοὶ) ρς.
 20 [. .] α() πανκρατ(ιαστῆ) (δραχμαὶ) . [. .
 [. .] ανωνι ἀνταγ(ωνιστῆ) (δραχμαὶ) [
 [. .] νι πύκτῆ μη . () ι[

1. L (cf. ll. 10 and 19) is the sign for subtraction.

14. Though υ is written above the line, πλοῦ was perhaps meant.

18. παλμῶν : probably from a Graecized form of *palma*.

520. ACCOUNT OF A SALE.

22.4 × 17 cm.

A. D. 143.

Report of a sale of articles from a miscellaneous store (παντοπώλιον) belonging—or lately belonging—to a man called Chares. The fact that the report is rendered to three overseers (ἐπιτηρηταί) and that the result of the sale was paid

over to them renders it extremely probable that the goods had for some reason been confiscated by the government, and sold by auction. For *ἐπιτηρηταί* in this connexion cf. B. G. U. 49. 5 *ἐπιτ(ηρητῆς) γενημ(ατογραφουμένων)*. The account was originally glued on the left side to another document, now lost.

- 1st hand κζ, παντοπ(ωλίου) Χάρητος).
- 2nd hand (?) προσάνγελμα παντοπωλ(ίου) λα . [. .
 Χάρητος Ἀμμωνίωνι καὶ Ἡφαιστᾶι
 καὶ Λυκαρίωνι ἐπιτηρητ(αῖς) (ἔτους) ς
 5 Ἀντωνείνου Καίσαρος τοῦ κυρίου Ἐπε[ί]φ [. .
 Νείκυτος ταριχίω(ν) διπλ(ῶν) β [(δραχμαὶ) β,
 Διδύμου πλεκτῶ(ν) ς [(δραχμαὶ)
) ἔλ(ασσον)
 (ὀβολοὶ δυο). Πτολεμαίου ταριχίω(ν) διπλ(οῦ) α [(δραχμῆ) α,
 Ἀμμων[ᾶ]τος Γαίου Κερκενητ() χφ() διπε . . () [
 10 Ἰουλᾶτ[ος] στιβάδων γ [
 Σερᾶτος ταριχίω(ν) διπλ(ῶν) β [(δραχμαὶ) β,
 Σαραπίωνος γύρεως (ἄρταβῶν) β [
 ἑτέρου Σαραπίωνος σελίω(ν) φορτ[ί]ω(ν) γ [
 τοῦ αὐτοῦ σιδή(ρου) ἡργ(ασμένου) μν(ῶν) β (δραχμαὶ?) [
 15 Παρόδου σιδή(ρου) ἡργ(ασμένου) μν(οῦ) β [δραχμαὶ
 Ἀρείου ψιάθων κδ [
 Ἰσιδώρου ποδῶν κλεινῶν ς [
 τοῦ αὐτοῦ πορφυρί(ου) στατή(ρων) δ [
 Ἀρτώσι(ο)ς πλεκτῶ(ν) ιβ (δραχμαὶ) [
 20 Μώρου κύρτων πλεκτῶ(ν) η (δραχμῆ) α (ὀβολός?),
 Ἰσιπουτᾶτος ταριχίω(ν) διπλ(ῶν) β (δραχμαὶ) β,
 Ἡρώδου στροβείλω(ν) ν (δραχμῆ) α (τριώβολον?).
 αἰ κ(αὶ)
 λδ (τριώβολον). / (δραχμαὶ) λδ (ὀβολός?),
 αἰ καὶ μετεβλήθ(ησαν) Ἀμμωνίωνι καὶ Ἡφαιστ(ᾶ) καὶ Λυκαρίω(νι)
 ἐπιτηρητ(αῖς).
- 3rd hand 25 Κλαύδ(ιος) Διονύσιος σεση(μείωμαι).

3. χ of *χαρητος* corr. from λ (?).

'The 27th, Chares' emporium. Report of the emporium . . . of Chares, to Ammonion, Hephaestas and Lycarion, overseers, in the 6th year of Antoninus Caesar the lord, Epeiph . . . Nicus, 2 double jars of pickled fish 2 drachmae; Didymus, 6 ropes . . . ;

Ptolemaeus 1 double jar of pickled fish 1 drachma (marginal note '2 obols too little'); Ammonas son of Gaius, of Kerken . . . ; Iulus 3 mattresses . . . ; Seras 2 double jars of pickled fish 2 drachmae; Sarapion 2 artabae of meal . . . ; another Sarapion 3 loads of . . . ; ditto 2 minae of wrought iron . . drachmae; Parodus 2 minae of wrought iron . . drachmae; Arius 24 mats . . . ; Isidorus 6 couch-legs . . . ; ditto 4 staters of purple . . . ; Hartosis 12 ropes . . drachmae; Morus 8 plaited fishbaskets 1 drachma 1 obol; Isipoutas 2 double jars of pickled fish 2 drachmae; Herodes 50 wicks 1 drachma 3 obols; total 34 drachmae 1 obol (marginal note 'making 34 drachmae 3 obols'), which sum was paid over to Ammonion, Hephaestas and Lycarion, overseers. (Signed) Certified by me, Claudius Dionysius.'

2. The mutilated word at the end of the line is not λεγομένου.

6. διπλ(ῶν): cf. 141. 5 (of the Byzantine period), where the διπλοῦν is a measure of wine. The form διπλοκέραμος or διπλοκεράμιον is found in Wilcken, *Ost.* II. 1166. 4-5, and this may also be meant here.

9. Κερκενητ() apparently gives the name of the place at which Ammonas lived. The word after χω() does not seem to be διπλ(ῶν). Possibly χω should not be separated from the following letters.

13. σελίω(ν): an unknown word, but cf. Hesych. σαλία· πλέγμα καλάθῳ ὁμοιον ὃ ἐπὶ τῆς κεφαλῆς φοροῦσιν αἱ Λάκαιναι.

521. LIST OF OBJECTS.

17.5 x 5.8.

Second century.

Part of a list of articles, which is of interest on account of some rare words. Statuettes or shrines of Isis, Osiris, and Harpocrates are mentioned, and the list perhaps refers to the property of some temple; cf. the mention of *ιδιωται* (?) in l. 10. This supposition is strengthened by the contents of a fragmentary account on the *verso* in which occurs a payment of 800 drachmae γενε[σ]ίω(ν) θεοῦ Οὔεσπ(ασιανού) and another amount] γενεσίω(ν) θεοῦ Νερούα αδ[(cf. B. G. U. 1. 9, 392. x. 9, &c.). To the left of the list on the *recto* are a few letters of the ends of lines of an account in a different hand.

λ[όγος		βάδιλλος σιδ[ηροῦς
"Ισιδο[ς] λ[	κεχρυ-	καρκίνος σιδη[ροῦς
σωμένον κα[	'Αρπο-	15 καὶ προσεγένετο [ἐν τῷ . ἔτει . . .
κράτην κέχ[ρυσωμένον	ναίσ-	Καίσαρος τοῦ [κυρίου
5 κιον 'Οσειρίδ[ος		φιάλη χαλκῆ [
'Οσειρίδος ξυλ[ίνου	ξυ-	ύδρην χαλκ[οῦ
λοναίσκιον [		θυμιατήριον [

	ξύλινον κεχ[ρυσωμένον	20	λυχνία σὺν [
	ἔστι δὲ ἐν [		κάλαμος σὺν [
10	ὑπὸ ἰδιω[τῶν (?)		γαλακτο[
	κε (ἀρτάβαι ?) χαλκοῦν [		μεναστ[
	γλωσσόκομο[ν		γαλακτ[ο]φ[

7. λοναῖσκιον Pap.

6. ξυλοναῖσκιον is a new compound.

11. 25 artabae seems rather an incongruous item, but we can find no alternative.

13. βάδιλλος occurs in Suidas, but the meaning was unknown. L. Dindorf remarks (*ap. Stephanus s. voc.*) *nisi potius nomen est proprium factum a βάδιος . . . corruptum videri potest ex βάδιμος*. The present passage disposes of this criticism by showing conclusively that βάδιλλος means a vessel or instrument of some kind, in this case made of iron, and Mr. Smyly is no doubt right in identifying it with the Latin *batillum* or *batillus*, 'shovel'; cf. the mention of 'tongs' (*καρκίνος*) in l. 14.

18. ἰδρῆν is for ἰδρεῖον.

22. γαλακτο[is probably a compound word meaning a receptacle for milk; it recurs in l. 24.

522. ACCOUNT OF CORN-TRANSPORT.

30.8 x 18 cm.

Second century.

An account, probably rendered by an official to his superior, of expenses connected with the dispatch of several boat-loads of corn by river, no doubt to Alexandria. The papyrus is written in a large cursive hand, resembling that of 520.

Λόγος ἀποστόλου Τριαδέλφου
 (πυροῦ) (ἀρτάβαι) ἴΓυ ἐκ (δραχμῶν) κα (δραχμαὶ) ψιβ.
 τῶ αὐ(τῶ) ὡς τ(ῶν) ἸΑ (ἀρταβῶν) (δραχμῶν) δ (δραχμαὶ) ιβ.
 φορέτρο(υ) (πυροῦ) (ἀρταβῶν) ροα βασταχθ(εισῶν) ἐξώσει ψυγμοῦ
 5 ὡς τ(ῶν) ρ (δραχμῶν) δ (δραχμαὶ) ς.
 τιμ(ῆς) κερ(αμίου) πεμφθ(έντος) ὑπηρέτ(αις) καὶ στρ(ατιώτῃ) (δραχμαὶ) η
 (ὀβολός).
 πρεσβυ(τέροις) *Ωφε(ως) ὑπ(έρ) μισθ(οῦ) ἐργ(ατῶν) ια
 ἐμβολευόντ(ων) (δραχμαὶ) ς (ὀβολοὶ δύο).

- Ἀφύγχ(ει) θησαυροφύ(λακι) ὑπ(έρ) ὀψω(νίων) τῶν
 10 ἀπὸ Τῦβι ἄλ(λαι) (δραχμαὶ) ιη.
 / ἀνηλ(ώματος) (δραχμαὶ) ψξβ (τριώβολον), ὦν τὸ (ἥμισυ)
 ἀποστόλ(ου) Ὀρίωνος Ἀμμωνίου) ἀρτάβαι) Ἀφ
 καὶ ἀποστόλ(ου) Πανσί(ριος) Ἀπολλωνίου) ἀρτάβαι) φ, / (ἀρτάβαι) Β,
 ἐκ (δραχμῶν) κα (δραχμαὶ) υκ.
 15 ναυτικ(οῦ) Ὀρίωνος κυβερνήτου) αἰ δοθ(εῖσαι) [(δραχμαὶ) η] (δραχμαὶ) η.
 τιμ(ῆς) κερ(αμίου) πεμφθ(έντος) ὑπηρέτ(αις) καὶ στρ(ατιώτῃ) (δραχμαὶ) η
 (ὀβολός).
 τιμ(ῆς) ἄλ(ων) κερ(αμίων) β πεμφθ(έντων) ναύτ(αις) (δραχμαὶ) ις (ὀβολοὶ δύο).
 τιμ(ῆς) λαχ(άνων) τοῖς αὐ(τοῖς) χω(ρὶς ?) ἄρτ(ων ?) (τετρώβολον).
 πρεσβυ(τέροις) Ὠφ(εω(ς) ὑπ(έρ) μισθ(οῦ) ἐργ(ατῶν) ζ [(εμ)]
 20 ἐμβολ(εόντων) (δραχμαὶ) δ.
 ἐργ(άτῃ) α ὑπηρ(ε)τοῦντ(ι) παρὰ τὸ (ἥμισυ) ἀρτάβης) καὶ ἀνα-
 βάλλοντ(ι) σεῖτ(ον) ἡμ(ερῶν) γ (ἡμίσεως) (δραχμαὶ) ε.
 / ἀνηλ(ώματος) (δραχμαὶ) υξς, ὦν τὸ (ἥμισυ)
 / ἐπὶ τὸ αὐ(τὸ) ἀνηλ(ώματος) (δραχμαὶ) ἈΣκη (τριώβολον), ὦν τὸ (ἥμισυ)
 25 (δραχμαὶ) χιδ (ὀβολοὶ δύο).
 Διοσκορᾶτ(ι) ὦν λόγ(ον) δώ(σ)ει ὀβ(ολοὶ) γ.
 τιμ(ῆς) κερ(αμίων) β ἀναλωθ(έντων) ἡμεῖν μόνοις
 ἀπὸ Φαμε(νῶθ) κξ ἕως Φαρμ(οῦθι) ιε (δραχμαὶ) ις (ὀβολοὶ δύο).
 λεπ() διαπ(άνης) σὺ(ν) τιμ(ῆ) ἐλαίου τῶν αὐ(τῶν)
 30 ἡμερῶ(ν) (δραχμαὶ) η (τετρώβολον).
 [ἀποστό]λ(ου) [. . .]ω() [

5. δ corr. from ε. 17. ι of ις corr. 20. δ corr. from ι. 26. ε of δω(σ)ει corr. from σ(?).

‘Account:—for the vessel of Triadelphus 3400 artabae of wheat at 21 drachmae (per 100) 712 dr. To the same at 4 drachmae per 1000 12 dr. Carriage of 171 artabae of wheat transported . . . the drying-place at 4 dr. per 100 6 dr. Price of a jar (of wine) sent to the assistants and soldier 8 dr. 1 obol. To the elders of Ophis for the wages of 11 workmen employed in lading 6 dr. 2 obols. To Aphunchis, guard of the granary, as his salary since Tubi 18 dr. more. Total of expenditure 762 dr. 3 obols, of which $\frac{1}{2}$ is (381 dr. $1\frac{1}{2}$ obols). For the vessel of Horion son of Ammonius 1500 artabae and for the vessel of Pausiris son of Apollonius 500 artabae, total 2000 artabae, at 21 dr. (per 100) 420 dr. Payment to Horion, pilot, the sum given, 8 dr. Price of a jar sent

to the assistants and the soldier 8 dr. 1 obol. Price of 2 more jars sent to the sailors 16 dr. 2 obols. Price of vegetables for the same, without bread, 4 obols. To the elders of Ophis for the wages of 7 workmen employed in lading 4 dr. To 1 workman assisting beyond (?) the $\frac{1}{2}$ artaba, and embarking (?) corn for $3\frac{1}{2}$ days 5 dr. Total of expenditure 466 dr., of which $\frac{1}{2}$ is (233 dr.). Sum of the whole expenditure 1228 dr. 3 obols, of which $\frac{1}{2}$ is 614 dr. 2 obols. To Dioscoras 3 obols, for which he shall render an account. Price of 2 jars expended upon us alone from Phamenoth 27 to Pharmouthi 15 16 dr. 2 obols. Expense of . . . together with the price of oil for the same period 8 dr. 4 obols.'

1. Triadelphus, like Horion son of Ammonius and Pausiris, was probably the owner of an ἀπόστολον. The payments in ll. 2 and 14, which are at the rate of slightly more than 1 obol per artaba, seem to be the charge for transport to the vessel's destination, probably Alexandria. Why in the first case there was an extra payment (l. 3) of 4 drachmae per 1000 is obscure. The calculation of the 712 and 12 dr. is not quite accurate. The correct figures would be 714 and $13\frac{3}{5}$.

4. ἐξώσει: if this word is not corrupt, it would seem to be a technical term connected with the fuller's trade.

6. στρ(ατιώτη): for soldiers accompanying the corn-vessels as ἐπίπλοοι cf. 276. 9.

11. The figure after δν τὸ (ἡμισυ) has not been filled in; cf. ll. 23-5.

15. ναυτικ(οῦ): this if correct means a payment to a ναύτης. Perhaps ναυτικ(ῶ) (masculine) should be read. Horion 'the pilot' is probably different from the Horion in l. 12.

18. ἄρτ(ων?): cf. 498. 31, &c.

21. παρὰ τὸ (ἡμισυ) (ἀρτάβης) is very obscure. The order is in favour of constructing it closely with ὑπηρ(ε)τοῦντ(ι), and against making it mean 'in addition to the $\frac{1}{2}$ artaba received by the workman.'

(h) PRIVATE CORRESPONDENCE.

523. INVITATION TO DINNER.

5.5 × 8.4 cm.

Second century.

An invitation to dinner, similar to 110. As usual, the name of the guest is not given.

Ἐρωτᾶ σε Ἀντώνιο(ς) Πτολεμ(αίου) διπνησ(αι)
παρ' αὐτῶι εἰς κλείνην τοῦ κυρίου
Σαράπιδος ἐν τοῖς Κλαυδ(ίου) Σαραπίω(νος)
τῆι 15 ἀπὸ ὥρας θ.

'Antonius son of Ptolemaeus invites you to dine with him at the table of the lord Sarapis in the house of Claudius Sarapion on the 16th at 9 o'clock.'

2. εἰς κλείνην κ.τ.λ.: cf. 110. 2.

524. INVITATION TO A WEDDING FEAST.

3.5 × 6.4 cm.

Second century.

An invitation to dinner in celebration of a marriage; cf. 111 and P. Fay. Towns 132.

Ἐρωτᾶ σε Διογ[ύσ]ιο[ς] δειπνή-
σαι εἰς τοὺς γάμους τῶν τέκνων
ἐαυτοῦ ἐν τῇ Ἴσχυρίῳ(νος) αὔριον,
ἥτις ἐστὶν λ, ἀπὸ ὥρας [θ.

‘Dionysius invites you to dine with him on the occasion of the marriage of his children at the house of Ischyriion to-morrow, the 30th, at 9 (?) o’clock.’

4. ὥρας [θ: the usual hour (about 3 p.m.); cf. 523. 4, &c.

525. LETTER.

14.6 × 10.7 cm.

Early second century.

The following letter, though complete, lacks both the customary greeting at the commencement and address, and the names of the recipient and sender therefore do not appear. The latter complains of the trouble he was having in going by river past the Antaeopolite nome, and instructs his correspondent to make a certain payment.

Ὁ παράπλους τοῦ Ἀνταιοπολίτου
ὀχληρότατός ἐστιν καὶ καθ’ ἐκάσ-
την ἡμέραν βαροῦμαι δι’ αὐτὸν
καὶ λείαν τῷ πράγματι καταξύο-
5 μαι. ἐὰν δέη τῷ ἀδελφῶι τῆς μη-
τρῶ[ς] τῶν υἱῶν Ἀχιλλᾶ δοθῆναι
σπο[ν]δάριον καλῶς ποιήσεις δοῦς
λῶ[το]ῦ παρὰ Σαραπίωνος ἐκ τοῦ
ἐ[μοῦ] λόγου. μέμνη[σ]ο τοῦ νυ[κ]-
10 τ[ελίου] Ἴσιδος τοῦ ἐν τῷ Σαρα-
π[ιεῖωι.]

'The voyage past the Antaeopolite nome is most troublesome; every day I am burdened on account of it and I am extremely worn out with the matter. If a gratuity must be given to the brother of the mother of Achilles' sons, please get some lotus (?) for him from Sarapion at my expense. Remember the night-festival of Isis at the Serapeum.'

7. σπο[ν]δάριον: cf. 610 and 101. 19, where in a lease 12 drachmae σπονδῆς are an item in the rent. An additional payment of some kind is there meant, but the precise significance of the word is not clear. In 653 σπονδή is coupled with ἀπόμοιρα and ἐπαρούριον, which suggests that the charge 'for a libation' was primarily imposed upon vine-land (cf. Rev. Laws xxxvi. 19, where the ἔκτη, i. e. ἀπόμοιρα, is devoted εἰ[s] τ[ῆν] θυσίαν κα[ὶ] τὴν σπ[ο]νδ[ῆν]), though, as 101 shows, its application became extended.

10. There would perhaps be room for τῆς in the lacuna before Ἰσιδος.

526. LETTER OF CYRILLUS.

16.2 x 11.9 cm.

Second century.

This letter is badly written and obscurely worded, and the writer was evidently a person of little culture. It contains a brief apology for a departure occasioned by the desire to recover a loan.

Χαίροις Καλόκαιρε,
Κύριλλός σε προσαγο-
ρεύω. οὐκ ἤμην ἀπα-
θῆς ἀλόγως σε κατα-
5 λείπιν, οὐ γάρ τις λαν-
βάνων τοῦ Τῦβι τὸν
τόκον δεκαπλο[ῦν] κε-
φάλαιον κομείζ[ει]. ἀλλὰ

ἀναβένω σὺν [τῷ ὀρ-
10 χηστῆ· εἰ καὶ μὴ ἀ[νέ]-
βενε ἐγὼ τὸν λόγον
μου οὐ παρέβενον.
εὐτύχει.

On the verso

[ἀ]πό(δος) Καλοκαίρω.

9. l. ἀναβαίνω.

10. l. ἀ[νέ]βαινε.

12. l. παρέβαινον.

'Greeting, Calocaerus: I, Cyrillus, address you. I was not so unfeeling as to leave you without reason; for though a man gets his interest in Tubi tenfold, he still does not recover his capital. I am going up with the dancer; even if he were not going I should not have broken my word. Farewell. (Addressed) Deliver to Calocaerus.'

5-8. The meaning is that no amount of interest will satisfy a man who desires the repayment of the capital sum.

9. ὀρ]χηστῆ: cf. 519.(a) 6.

527. LETTER OF HATRES.

8.2 × 13.9 *cm.* Second or early third century.

A short letter from Hatres to his brother Heras, telling him to send and fetch a certain fuller if he required the latter's services.

Ἄτρῆς Ἡράτι τῷ ἀδελφῷ χαίρειν.
καθὼς ἐνετείλω μοι περὶ Σερήνου
τοῦ γναφέως ὁ συνεργαζόμενος μετὰ
Φιλέου, εἰ μὲν χρεῖαν αὐτοῦ ἔχεις πέμ-
5 ψον ὑπηρετήν ἐπ' αὐτὸν σήμερον, ἥτις
ἐστὶν ιθ. {ἐπεὶ γὰρ ἐγὼ αὐτὸν κατέχω} ἀλ(λ)' ὄ-
ρα μὴ ἀμελήσης, ἐπεὶ γὰρ ἐγὼ αὐτὸν κα-
τέχω.

ἐρρῶσθ(αι) εὐχομ(αι) εὖ πράττοντ(α).

On the *verso*

10 ἀπόδος) [H]ράτι.

3. 1. τοῦ συνεργαζομένου.
of the line a round bracket.

5. ην of υπηρετην corr. from ον.

6. After ο at the end

'Hatres to Heras his brother, greeting. In accordance with your instructions concerning Serenus the fuller who is working with Phileas, if you have need of him send a servant for him to-day, the 19th. Do not neglect this, as I am keeping him. I pray for your health and prosperity. (Addressed) Deliver to Heras.'

6. The round bracket at the end of this line (cf. critical note) appears to indicate a wish on the part of the writer to cancel the first ἐπεὶ γὰρ . . . κατέχω, which is superfluous; but he should have been more explicit.

528. LETTER OF SERENUS.

18 × 12.8 *cm.*

Second century.

This curious and amusing letter, written in very bad Greek, is from Serenus to his sister (and probably wife) Isidora, who had gone away, but whom the writer wished to return.

Σερῆνος Εἰσιδώρα [τῇ ἀδελ-
 φῇ καὶ κυρία πλαῖστ[α χαίρειν.
 πρὸ μὲν ποντὸς εὐχομ[αί σε ὑγιαί-
 νει(ν) καὶ καθ' ἐκάστης [ἡμέρα]ς καὶ
 5 ὀψ(ί)ας τὸ προσκύνημά σου πυνῶ
 παρὰ τῇ σε φιλούσῃ Θεήρι. γινόσκειν
 σε θέλω ἀφ' ὡς ἐ{κ}ξῆλθες ἀπ' ἐμοῦ
 πένθος ἡγούμην νυκτὸς κλέων
 ἡμέρας δὲ πενθῶ(ν). ιβ Φαῶφι ἀφ' ὅτε
 10 ἐλουσάμην μετ' ἐσοῦ οὐκ ἐλουσάμην
 οὐκ ἤλιμ(μ)ε μέχρει ιβ Ἀθύρ, καὶ ἔπεμ-
 σάς μιν ἐπιστολὰς δυναμένου λίθου
 σαλεῦσε, οὕτως ὁ λόγος σου καικίνη-
 κάν με. αὐτῇ{ν} τῇ ὄρα ἀντέγρα-
 15 ψά σου καὶ ἔδωκα τῇ ιβ μετὰ τῶν
 σῶν ἐπιστολῶν ἐσ{σ}φραγιζμένα.
 χωρεῖς δὲ τῶν σῶν λόγων κὲ γρα-
 μ(μ)άτων ὁ Κόλοβος δὲ πόρνην με πεπύ-
 ηκεν, ἔλεγε δὲ ὅτι ἔπεμσέ μιν φάσειν
 20 ἢ γυνή σου ὅτι αὐτὸς πέπρακεν τὸ ἀλυ-
 σίδιον καὶ αὐτὸς κατέστακέ με ἐ[ί]ς τὸ
 πλύν' τούτους τοὺς λόγους λέγεις ἦνα
 μηκέτι [[φ]]πιστευθῶ μου τὴν ἐνβολ[ή]ν.
 ἐδοῦ ποσά{ρ}κεις ἔπεμσα ἐπὶ σέ. ἔρχη [εἶτε
 25 οὐκ ἔρχη δῆλωσόν μου.]

On the verso

ἀπόδος Εἰσιδώρα π(α)ρὰ Σερῆνου.

2. l. πλείστ[α]. 5. l. ποιῶ. 6. l. γνώσκειν. 8. l. κλαίων. 11.
 l. ἤλειμ(μ)αι . . . ἔπεμψας; cf. ll. 19 and 24. 12. l. μοι . . . δυναμένας. 13.
 l. σαλεῦσαι . . . οἱ λόγοι σου καικίνηκαν. 14. l. ὄρα. 15. l. σοι. 17. l. καί. 18.
 l. πεποίηκεν. 19. l. μοι. 22. l. πλοῖον . . . ἦνα. 24. ε of εδοῦ corr. from ο. l. ἰδοῦ
 ποσάκεις. 25. l. δῆλωσόν μου. 26. l. Ἰσιδώρα.

'Serenus to his beloved sister Isidora, many greetings. Before all else I pray for your health, and every day and evening I perform the act of veneration on your behalf to Thöeris who loves you. I assure you that ever since you left me I have been in mourning,

weeping by night and lamenting by day. Since we bathed together on Phaophi 12, I never bathed nor anointed myself until Athur 12. You sent me letters which would have shaken a stone, so much did your words move me. Instantly I answered you and gave the letter sealed (to the messenger) on the 12th, together with letters for you (?). Apart from your saying and writing "Colobus has made me a prostitute," he (Colobus) said to me, "Your wife sent me a message saying 'He himself (Serenus) has sold the chain and himself put me in the boat.'" You say this to prevent my being believed any longer with regard to my embarkation (?). See how many times I have sent to you! Whether you are coming or not, let me know. (Addressed) Deliver to Isidora from Serenus.'

23. The ἐμβολή seems to refer to ll. 21-2, but the point of the allusion is obscure in both cases.

529. LETTER TO ATHENAROUS.

12.2 x 8.2 cm.

Second century.

A letter to a woman called Athenarous, announcing the dispatch of oil and fruit. The writer, whose name is lost, seems to have occupied some official position, for he mentions that he was about to accompany the praefect to Coptos.

πρὸ μὲν [πάντων εὐχομαί σε
 ὑγιαίνειν. κόμ[ισ]αι διὰ Κ[έ]ρ-
 δωνος ὥστε Διονυσίῳ
 χρίματος κοτύλας δ καὶ
 5 σφυρίδιν τραγημάτων
 ἔχων ἀρίθμια σῦκα ρ
 κάρνα ρ καὶ ἐλαίου χόος
 ἥμισυ δ δώσεις τῷ αὐ-
 τῷ Διονυσίῳ κοτύλας

10 τέσσαρας καὶ σοὶ κοτύ-
 λας δύο. ἄσπασαί σου
 τὴν μητέρα καὶ
 Μᾶτριν καὶ τὰ τέκνα
 αὐτῆς καὶ τοὺς φιλοῦν-
 15 τὰς σε πάντας. ἐγὼ δὲ
 εἰς Κόπτον μετὰ τοῦ
 ἡγεμόνος εἶμι

On the verso

] εἰς τὰ Πausανίου γενομέ-
 νου γραμμα]τέως πόλεως Ἀθηναροῦτι Κέρ-
 20 δω(νος).

6. 1. ἔχον.

'First of all I pray for your health. Please receive through Cerdon for Dionysius 4 cotylae of unguent and a basket of dessert containing 100 figs, 100 nuts, and half

a chous of oil, of which you will give 4 cotylae to the said Dionysius and keep 2 cotylae for yourself. Greet your mother and Matris and her children and all who love you. I am going to Coptos with the praefect. (Addressed) To the house of Pausanias, ex-clerk of the city, for Athenarous daughter of Cerdon.'

530. LETTER OF DIONYSIUS.

19.8 x 12.2 cm.

Second century.

A letter from Dionysius to his mother Tetheus, chiefly concerned with money matters. The writer states that he has paid certain taxes, while some others for which his mother was being troubled had been omitted by an oversight; and he announces the dispatch of 112 drachmae, 108 of which were to be devoted to the redemption of his wardrobe from the pawnbroker. The letter is written in a well-formed uncial hand with occasional lapses into cursive. An example of Ξ formed with three distinct strokes occurs in l. 13.

Διονύσιος] Τεθε[εὔτι] τῆι [μητρ]ὶ χ[αίρειν.
 περὶ ὧν μοι γράφεις ἐπιστολὴν πασῶν
 ἐκομισάμην π[ε]ρὶ δὲ τῶν π[υ]ρ[ρ]ῶν {τ[ῶν π]υ-
 ρῶν} ὧν σε ἀπήτηκαν οἱ πράκ[το]ρ[ε]ς ὁμόλ[ογοί(?)]
 5 εἰσι ἐμὲ δὲ ἐλελήθει διαστέλλ[ει]ν τι, τ[ὸ] δὲ
 ναύβιον καὶ τὰ ἄλλα πάντα πλήρη διέγρα-
 ψα. τὸ δὲ πραγμάτιον περὶ οὗ ἔγραψα Θεῶνι
 μὴ μελέτω σοι εἰ μὴ τετέλεσται ἐπὶ μάτη[ν]
 δὲ τῶι τοῦ Πausiriῶνος τοσοῦτον χρόνον προσ-
 10 καρτερῶ . . υδὲ ἀπα . μ[.]ε εγ[.] . . εθη. κόμισ[αι]
 παρὰ Χ[αιρ]ήμονος τ[ο]ῦ κομίζοντός σοι τὸ [ἐπι-
 στόλιον ἀργυρίου δραχμὰς ἑκατὸν δέκ[α]
 δύο, ἐξ ὧν δώσεις Σαραπίωνι τῶι φίλωι
 τῶι τοῦ Ἀπει λυτρώσασά μου τὰ ἱμάτια
 15 δραχμὰς ἑκατὸν καὶ εἰς λό[γ]ον τόκου
 δραχμὰς ὀκτὼ καὶ σοὶ εἰς δαπάνην τῆς
 ἰορτῆς δραχμὰς τέσσαρας. εἰ πλείον δέ μοι
 παρέκει[το] πάλιν σοι ἀπεστάλκειν, καὶ
 τοῦτο πέ[μ]πων κέχρημαι. ἀποδοῦσα οὖν

- 20 αὐτῶι ἀπολήμψῃ τὰ ἱμάτια ὑγ(ι)ῆ καὶ
 ἐν ἀσφαλεῖ ποιήσης. μὴ ἀγωνία δὲ περὶ
 ἡμῶν, οὐθὲν γὰρ φαῦλον περὶ ἡμᾶς ἐστ[ι]ν
 καὶ συμφωνοῦμεν ἀλλήλοις. ἀσπάζεται σε
 Θεωνᾶς. ἀσπάζου τὰ παιδιά Ἀπίωνα κ[αὶ]
 25 ἀδελφὸν Ἑρματίου, Διονυτᾶν, τοὺς περ[ὶ] Ν[ί]-
 κην καὶ Θαισοῦν τὴν μικράν, τ[ο]ὺς περὶ [.]
 τα πάντα, Ἡρᾶν καὶ τοὺς αὐτοῦ, Λεοντᾶν τὸν
 ὑπερήφανον καὶ τοὺς αὐτοῦ, τοὺς περὶ Τααμόιν,
 [Θερ]μουθάριον. ἔρω(σο). μὴ(νὸς) Καισαρείου κ.

In the left hand margin, at right angles

- 30 περὶ τούτων οὖν μοι εὐθέως μετὰ τὴν ἑορτὴν πέμψεις φάσιν εἰ τὸν χαλ-
 κὸν ἐκομίσω καὶ εἰ ἀπέλαβες τὰ ἱμάτια. ἀσπασαι Διονυτᾶν καὶ Θεώνα.

On the *verso*

Τεθεῦτι μητρὶ.

2. 1. ἐπιστολῶν. 8. ε of ει corr. 14. ἱματια Pap.; so ll. 20 and 31. 17.
 1. ἑορτῆς.

‘Dionysius to Tetheus his mother, greeting. I have received all the letters concerning which you write, and with regard to the wheat which the collectors have demanded from you it is admitted (?), but I had forgotten to make any order for payment; I have however paid in full the naubion and other taxes. Do not be concerned that the matter about which I wrote to Theon has not been carried out and that I have so long been engaged with Pausirion’s business to no purpose . . . Please receive from Chaeremon the bearer of this letter 112 drachmae of silver of which you will give to my friend Sarapion son of Apei 100 drachmae and redeem my clothes, with 8 drachmae on account of interest, and keep 4 drachmae for yourself for the expenses of the festival. If I had had more I would have forwarded a further sum; I have borrowed to send even this. So pay him the money and get my clothes back safe, and put them in a secure place. Do not be anxious about us, for there is nothing the matter with us and we are at harmony with each other. Theonas salutes you. Salute the boys Apion and his brother Hermatois, Dionutas, those with Nice and the little Thaisous, all those with . . . , Heras and his household, Leontas the proud and his household, those with Taamois, and Thermoutharion. Good-bye. The 20th of the month Caesareus. (P.S.) Send me word about this immediately after the festival, whether you received the money and whether you recovered my clothes. Salute Dionutas and Theon. (Addressed) To my mother Tetheus.’

4. ὁμολ[ογοί]: it is difficult to see what other supplement can be found for the lacuna, in which there is not room for more than four letters; οἱ πυροί is probably the subject rather than οἱ πράκτορες. For ὁμολογος in connexion with the poll-tax cf. note on 478. 22.

10. Perhaps οἰὺδὲ ἄπαξ μ[ο]ι.

14. Cf. 114, another letter illustrating the pawnbroking trade at Oxyrhynchus.

531. LETTER OF CORNELIUS.

21.5 x 11.7 cm.

Second century.

A letter from a father to his son, giving him good advice, and announcing the dispatch of clothes and money.

Κορνήλιος Ἰέρακι τῷ γλυκυτάτῳ νιῷ
χαίρειν.

ἡδέως σε ἀσπαζόμεθα πάντες οἱ ἐν οἴκῳ καὶ
τοὺς μετ' ἐσοῦ πάντας. περὶ οὗ μοι παλλάκεισ
5 γράφεις ἀνθρώπου μηδὲν προσποιηθῆς
ἕως ἐπ' ἀγαθῷ πρὸς σὲ παραγένομαι σὺν Οὐ-
ηστείνῳ μετὰ καὶ τῶν ὄνων. ἐὰν γὰρ θεοὶ θέλω-
σι τάχιον πρὸς σὲ ἤξω μετὰ τὸν Μεχεῖρ μῆνα
ἐπεὶ ἐν χερσὶν ἔχω ἐπίξιμα ἔργα. ὄρα μηδε-
10 νὶ ἀνθρώπων ἐν τῇ οἰκίᾳ προσκρο[ύ]σης, ἀλλὰ τοῖς
βιβλίῳ σου αὐτὸ μόνον πρόσσεχ[ε] φιλολογῶν
καὶ ἀπ' αὐτῶν ὄνησιν ἔξεις. κόμ[ι]σαι διὰ Ὀν-
νωφρᾶ τὰ ἱμάτια τὰ λευκὰ τὰ δυ[ν]άμενα
μετὰ τῶν πορφυρῶν φορεῖσθαι φαινολίῳν,
15 τὰ ἄλλα μετὰ τῶν μουρσίνων φορέσεις.
διὰ Ἄνουβᾶ πέμψω σοὶ καὶ ἀργύριον καὶ
ἐπιμήνια καὶ τὸ ἄλλο ζεῦγος τῶν ὑσγείνων.
τοῖς ὄψαρίοις ἐξήλλαξας ἡμᾶς, τούτων καὶ τὴν
τιμὴν δι' Ἄνουβᾶ πέμψω σοὶ, μέντοιγε
20 ἕως πρὸς σὲ ἔλθῃ Ἄνουβᾶς ἀπὸ τοῦ σοῦ χαλκοῦ τὸ
ὄψωνίον σου καὶ τῶν σῶν ἐξοδίασον
ἕως πέμψω. ἔστι δὲ τοῦ Τῦβι μηνὸς
σοὶ ὃ θέλεις, Φρονίμῳ (δραχμαὶ) ις, τοῖς περὶ Ἀβάσκ(αντον)
καὶ Μύρωνι (δραχμαὶ) θ, Σεκούνδῳ (δραχμαὶ) ιβ. πέμ-
25 ψον Φρόνιμον πρὸς Ἀσκληπιάδην ἐμῶι
ὀνόματι καὶ λαβέτω παρ' αὐτοῦ ἀντιφώνη-
σιν ἧς ἔγραψα αὐτῷ ἐπιστολῆς καὶ πέμψον.

περὶ ὧν θέλεις δήλωσόν μοι. ἔρρωσο, τέκνον.
Τῦβι 15.

On the *verso*

30 Ἰέρακι [ὕ]ιω ἀπὸ Κορνηλίου πατρός.

4. Second *a* of *παντας* corr. from *ε*. 1. *πολλάκις*. 6. 1. *παραγένωμαι*. 12. *π*
of *απ* corr. from *υ*. 18. *των* of *τούτων* above the line. 20. *ανουβας* above the
line. 30. *ἴερακι* Pap.

‘Cornelius to his sweetest son, Hierax, greeting. All our household warmly salutes you and all those with you. Regarding the man about whom you write to me so often, claim nothing until I come to you auspiciously in company with Vestinus and the donkeys. For if the gods will I shall arrive quickly after Mecheir is over, since at present I have urgent affairs on hand. Take care not to offend any of the persons at home, and give your undivided attention to your books, devoting yourself to learning, and then they will bring you profit. Receive by Onnophris the white robes which are to be worn with the purple cloaks, the others you should wear with the myrtle-coloured (?) ones. I shall send you by Anoubas both the money and the monthly supplies and the other pair of scarlet cloaks. You won me over by the dainties, and I will send you the price of these too by Anoubas; until however Anoubas arrives, you must pay for the provisions of yourself and your household out of your own money, until I send you some. For the month of Tubi there is for yourself what you like, for Phronimus 16 drachmae, for Abascantus and his companions and Myron 9 drachmae, for Secundus 12 drachmae. Send Phronimus to Asclepiades in my name, and let him obtain from him an answer to the letter which I wrote to him, and send it. Let me know what you want. Good-bye, my son. Tubi 16. (Addressed) To my son Hierax from his father Cornelius.’

15. *μουρσίνων*: *μυρσίνων* seems to be intended, but *μόρινον* (‘mulberry-coloured’) occurs as an epithet of a *σουβρικοπάλλιον* in C. P. R. I. 27. 8, and may be the word meant here.

18. The punctuation and meaning of this line are a little difficult. Of the known meanings of *ἐξαλλάσσειν* that of ‘amuse’ seems to be the most suitable and we refer *τούτων* to the *ὄψαρια*, making it depend on *τιμὴν*. If *τούτων* is connected with *ἐξήλλαξας* it must refer to the cloaks, and the sentence means that these were in exchange for the *ὄψαρια*.

19. For *μέντοιγε* as the first word of a sentence cf. P. Amh. 135. 11, where a comma should be placed after *ἀναπλείν*.

532. LETTER OF HERACLIDES.

21.5 × 10 cm.

Second century.

A letter from Heraclides to Hatres, reproaching him for not sending 20 drachmae. The letter is on the *verso* of the papyrus, the *recto* containing parts of nineteen lines from a taxing-account.

<p>Ἡρακλείδης Ἀτρῆτι τῶι φιλτ(άτω) χ[α]ίρειν. ἔδει μὲν σε χωρ[ίς τ]οῦ με γεγραμέναι σοι διὰ Σαήτου 5 ἀναπέμψαι τὰς (δραχμὰς) κ, εἰδὼς ὅτι αὐτόθι μετεβαλόμην τοῖς κοινωνοῖς μου αὐ- τάς, ἀλλὰ ἀνέμεινας τὸν τοσοῦτον χρόνον μὴ ἀπο- 10 δούς. ἀναγκαίως οὖν τῶ ἀναδιδό{υ}ντι σοι τὸ ἐπιστό- λιον τοῦτο εὐθέως</p>	<p>ἀπόδος ὅπως κάμῃ ἄσкулτον ποιήσης. 15 ὄρα οὖν μὴ ἄλλως πράξης [[μῆ]] καὶ ποιήσης με πρὸς σὲ ἐλθεῖν συνζητήσον- τά σοι. καὶ γὰρ ἐν Παώ- μει τότε σε εὔρον καὶ 20 βουλόμενόν σε φιλαν- θρωπῶ[[ση]]σαι οὐκ ἀ- νέμεινας ὑπὸ κακοῦ συνειδότης κατεχό- μενος.</p>
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3. εἰ of εδει corr. from ι. σε above και, which is crossed through. 15. υ of ουν above the line. 20. l. φιλανθρωπήσαι. 22. υ of κακου corr. from σ.

‘Heraclides to his dearest Hatres, greeting. You ought without my writing to you to have sent me by Saëtas the 20 drachmae, for you know that I paid them here to my partners; but you have waited all this time without paying me. Be sure therefore to give this sum at once to the bearer of this letter, that you may save me too from trouble. Mind that you do not fail and thereby cause me to come to you and dispute with you about it; for indeed I found you at Paomis the other day and wanted to welcome you; but you would not stay, being oppressed by an evil conscience.’

533. LETTER OF APION.

26 x 27.5 cm. Late second or early third century.

A letter from a father to his son and another person, giving them directions on various matters of business.

Ἀπίων Ἀπίωνι τῶι υἱῶ καὶ Ὠρίωνι τῶι φιλτάτῳ πλείστα χαίρειν.
πρὸ τῶν ὄλων εὐχομαι ὑμᾶς ὑγιαίνειν μετὰ τῶν τέκνων καὶ συμβίων. ὅσα
διὰ τῆς ἐτέρας ἐπιστολῆς ἔγραψα ἵνα μὴ τὰ αὐτὰ γράψω καὶ Ὠρίωνι
γράφω. διεπεμψάμην ὑ-
με[ῖ]ν δ[ι]ὰ Εὐτυχοῦς τοῦ ἀπὸ Ἰσίου Τρύφωνος διαστολικά γ, β μὲν πρὸς
γεωργοὺς Μαξί-

- 5 μου, τὸ [δὲ] ἄλλο πρὸ[s] Διογ[έ]νην τὸν τοῦ Βελεη . (), εὐθέως δημοσιώ-
σατε αὐτὰ πρὸ τοῦ
Φαῶφ[ι ἴ]να μὴ ἐκπρόθεσμα γένηται. ἕτερα δὲ ἀνεπέμφθη Πανεχότη
νομικῶ παρ' οὗ
κομ[ίξ]εσθε καὶ δότε αὐτῶ (δραχμὰς) ξδ. τὸ χορτοσπέρμον πωλήσατε καὶ
πύθεσθε
τοῦ Ὀ[.]φ[.]λη εἰ χρ[εῖ]αν ἔχει τοῦ ἀπὸ Ταμπιτεί. αἱ πρόσοδοί μου αἰ διὰ
τῶν γεωργῶν
διαστ[αλ]εῖσα[ι] ἢ παρὰ τῶ ταμείῳ ἐ[ν π]αραθέσει λογισθήτωσαν ἢ ἐν
ἀσφαλεῖ [ἦ]τω
- 10 παρὰ [τοῖ]ς γεωργοῖς ἵνα θεῶν θε[ε]λόντων ἐὰν ἀνεθῶσι μὴ ἔχωμεν περιπλο-
κὴν π[ρ]ὸς τὸν ἀντίδικον, ἢ ὁ κίνδυνος αὐτῶν ἦτω πρὸς τοὺς γεωργοὺς.
τὴν οἰ-
κίαν Τ[.] . βίου μὴ μισθώσης μηδενὶ εἰ μὴ τι(νι) γυναικὶ μελλούσῃ ἐν
αὐτῇ οἰ-
κεῖν . [. . .]ατ[.] . ρ[.]τε . [. . .] γὰρ [. . .]ον ἐστὶν τοιαύ[τ]ην οἰκίαν παρα-
[β]άλλε[ι]ν νεανίσ-
κοις ἴ[ν]α μὴ ἔχωμεν στομάχου[s] μηδὲ φθόνον. εἶπατε Ζωίλῳ τῶ ἀπὸ
Σεντῶ
- 15 γεωργῶ ὅτ[ι] κατὰ τὰς συνθήκας φρόντισον τοῦ χαλκοῦ. εἶπατε καὶ τοῖς
διδύμοις ὅτι προ-
νοήσ[α]τε τοῦ κερματίου, ὁμοίως καὶ Ἀπολλωνίῳ καὶ Διονοσίῳ ἐὰν ἰσχύσητε
πέμψαι
εἰς Πα[βέ]ρκη ἀπηλιώτου πρὸς Πausίριν τὸν ὀνηλάτην ὅτι καθὼς συνε-
τάξασθέ
μοι δοῦναι κεράμια οἴνου καὶ ἵνα τηρήσωσι αὐτῶν τὴν δεξιάν. παράλαβε πα-
ρὰ Ἀρθώνιος ἱερέως τὰς τοῦ (πυροῦ) (ἀρτάβας) κ καὶ παρὰ Ζωίλου τοῦ
γεωργοῦ τῆς Σεντῶ ἅς κέχρη-
- 20 ται παρ' ἐμοῦ πυροῦ (ἀρτάβας) ε. ἐπισκέψασθε ἐκ τοῦ λογιστηρίου τοῦ
στρα(τηγοῦ) ἐπιστολ(ήν) τοῦ διοικητοῦ
ἐπὶ τοῦ Θῶθ μηνὸς γραφείσαν περὶ τοῦ ὀνόματα πεμφθῆναι ἀντ' ἐμοῦ εἰς
κλήρον τῆς πρακτο-
ρείας. εἶπατε Σερήνῳ τῶ ἐν τῶ καμηλῶνι ὅτι προνόησον τοῦ χαλκοῦ.
εἶπατε Ἑρμία

τῷ τ[οῦ] Ἴσιου Παγγᾶ γραμματεῖ πρακτόρων ἀργυ(ρικῶν) ὅτι διάστειλον
 ὃν ὀφείλεις μοι πυρὸν ἢ
 ὃν ἐ[ὰν] δ[οκιμᾶς]. Ἡρακλείδης Ἐρμαίσκ[ο]υ ἀποδότω τὰς τοῦ (πυροῦ) (ἀρ-
 τάβας) 5 ἐν θέματι. εἴ[ψατε] Διο-
 25 νυσίῳ Ἐπιμάχου ἀρχιερατεύσαντι ὅτι ἐνέτυχον τῷ διοικητῇ ἕνεκα τῆς
 προσόδου
 ἵνα πα[ρα]δεχθῆ εἰς τὸ ὄφλημα Σαραπίωνος Φανίου. ἀσπάσασθε Στατίαν
 τὴν θυγατέρα μου
 καὶ Ἡρ[α]κλείδην καὶ Ἀπίωνα τοὺς υἱοὺς μου. ἀσπάσασθε τὸν μεικρὸν
 Σερῆνον καὶ Κοπρέα
 καὶ το[ῦ]ς ἡμῶν πάντας κατ' ὄνομα. ἀσπάζονται ὑμᾶς Ἀμάραντος καὶ
 Ζμάραγδος.

ἐρρῶσθαι ὑμᾶς εὐχομαι.

On the verso

30 ἀπόδος Ἀπίωνι υἱῷ καὶ Ὠρίωνι.

3. α της above the line. ὑμε[ι]ν Pap. 6. νομικῶ above the line. 21. αντ εμου
 above the line. 22. ον of προνοησον corr. from αι. 28. ων π corr.

'Apion to his son Apion and his dearest Horion, many greetings. Before all else I pray for your health and for that of your children and wives. All that I wrote in the other letter, in order that I may not repeat it, consider that I wrote also to Horion. I have sent you by Eutyches of Ision Tryphonis 3 orders for payment, two for the cultivators of Maximus, the third for Diogenes son of . . . Issue them at once before Phaophi that they may not be later than the due time. Others were sent to Panechotes the lawyer; get these from him and pay him 64 drachmae. Sell the grass-seed and ask . . . whether he wants the man from Tampitei. Let my revenues which are paid through the cultivators either be placed on deposit at the store-house or be kept in safety in the possession of the cultivators, in order that if the gods will, we may, if they are neglected, have no complications with our adversary, or the cultivators must bear the risk. Do not lease the house of . . . to any one except to a woman who intends to live in it, for it is (wrong) to expose such a house to youths, that we may not be caused vexation and annoyance. Tell Zoilus the cultivator from Sento that in accordance with the agreements he must look after the money. Tell the twins also to be careful about the small change, and likewise tell Apollonius and Dionysius if you can send to Paberke in the eastern toparchy to Pausiris the donkey-driver, that, as they arranged, they are to pay me the jars of wine and must keep their pledge. Get from Harthonis the priest the 20 artabae of wheat, and from Zoilus the cultivator from Sento the 5 artabae of wheat which he borrowed from me. Look out at the office of the strategus a letter of the dioecetes written in the month of Thoth about the substitution of other names for mine in drawing lots for the post of collector. Tell Serenus at the camel-shed that he is to take care of the money. Tell Hermias, scribe of the collectors of money-taxes at Ision Panga, that he is to issue an order for the wheat which he owes me or for the amount which he approves. Let Heraclides

son of Hermaiscus pay the 6 artabae of wheat on deposit. Tell Dionysius son of Epimachus, ex-chief-priest, that I petitioned the dioecetes about the revenue in order that a reduction might be made in the fine of Sarapion son of Phantias. Salute Statia my daughter and Heraclides and Apion, my sons. Salute little Serenus and Copteus and all our household individually. Amarantus and Zmaragdus salute you. I pray for your health. (Addressed) Deliver to my son Apion and Horion.'

3. καὶ Ὁρίωνι γράφω seems to be a compressed way of saying λέγω καὶ Ὁρίωνι γεγραφέναι.

4. For an example of a διαστολικόν see 516.

5. Βελεη . (): above η is what looks more like a rough breathing than any letter.

14. στομάχου[s]: this use of the word in the metaphorical sense of the Latin *stomachus* seems to be new.

17. Πα[βέ]ρκη ἀπηλιώτου: sc. τοπαρχίας; cf. 101. 4-5, and for the omission of τοπαρχία 510. 3.

VI. COLLATIONS OF HOMERIC FRAGMENTS

(The collations of *Il.* i–xii. and the *Odyssey* are with the text of Ludwich, those of *Il.* xiii–xxiv with that of La Roche.)

(a) *Iliad.*

- 534.** 12.9 × 18.8 cm. Bottom of a column containing parts of i. 1–15, with stops and occasional accents. 15 ελίσσετο. Third century, written in good-sized sloping uncials. The first column, as often, was a short one.
- 535.** 11.5 × 5.2 cm. Fragment, containing about 10 letters in a line, of i. 43–59, with stops, accents and breathings. 57 ε of ηγερ]θεν above ο erased. Third century, written in good-sized irregular uncials.
- 536.** 16.5 × 3.3 cm. A few letters from near the ends of i. 127–147 from the bottom of a column, with accents, &c., written on the *verso* of a second or third century account. Third century, in medium-sized sloping uncials.
- 537.** 9 × 8.9 cm. Ends of i. 215–220 and beginnings of i. 250–266 (omitting 265), with elision-marks and paragraphi. Second or third century, written in irregular uncials.
- 538.** 10.7 × 10 cm. Upper part of a leaf from a book containing on the *verso* the beginnings of i. 273–297 and on the *recto* the ends of 318–342, with numerous stops, accents, breathings, elision-marks and a paragraphus. 273 μεν inserted over the line by a second hand. 274 π[[ε]]ιθεσθε. 277 Πηλείδη· θελ[ε. 294 ὑπεξομαι (apparently). 322 Αχιλλῆος (so probably in l. 319 Αχιλλ[ηι]. 327 θεω. 328 ην of κέσθην above αι erased. 329 Final ι of μελαίνηι added by a second hand. Third century, written in small upright uncials.
- 539.** 5.2 × 3.7 cm. Parts of i. 575–583, having from 2 to 10 letters from the middles of lines. Second century, written in good-sized round uncials. On the *verso* parts of 8 lines of a scientific literary work of some kind. 7]α μεταβολα δ̄ [. Late second or third century.
- 540.** 11.9 × 16 cm. On the *recto* parts of a second or third century account and of an obliterated document. On the *verso* from the top of a column ii. 672–683, 672–9 being practically complete, with numerous accents, &c. 672 and 673 Νειρευς. 672 τ' added above the line by a second hand. 673

ηλ[θ]εν. 676 Νεισυρον. 677 *s* of νή[[ο]]σους added above the line. 680 τῶ[ν] δε. 682 Τρηχ[[ε]]ῖν' ενενεμοντο. Third century, written in large uncials of the oval type.

541. 8.1 × 6.7 cm. Beginnings of ii. 859–873, with accents, &c. 858 Μέ[ι]λ]ητον. Third century, written in medium-sized sloping uncials.
542. 23.8 × 8 cm. Part of a leaf from a book containing on the *recto* the beginnings of iii. 371–393 (389 being lost) and on the *verso* the ends of 394–418 (413–4 being lost), with accents, &c. 378 ρειψ'. 404 *a* of αγεσθαι above ε. 406 κελευθους. Third century, written in medium-sized rather irregular uncials.
543. 9 × 2.5 cm. Fragment containing a few letters from the ends of iii. 361–377, on the *verso* of a second century document. 364 *v* of ε[υ]ρυν above *o* erased. 374 η of Αφροδι]τη above ωι erased. Late second or third century, written in a semi-uncial hand.
544. 9.4 × 3.1 cm. A few letters from the ends of iv. 182–198, with occasional accents. 186 ν]πενερθεν by a second hand. 195 Αχαι]ων. 196–7 omitted. Third century, written in medium-sized sloping uncials.
545. 9 × 4.2 cm. A few letters from the beginnings of iv. 478–490, with occasional breathings and elision-marks, written on the *verso* of a second century document. 483 *v* of εν above μ erased. 485 After την με a correction. 487 opposite this line in the margin κατ(ω?). Second or third century, written in good-sized upright uncials.
546. 5.6 × 8.4 cm. On the *recto* beginning of an early second century taxing-list. On the *verso* a few letters from the ends of vii. 237–244 and beginnings of 264–273 from the tops of two columns, with stops. 237 ανδρο]κτοσias. 239 ζειω of πολεμιζειν above στην erased. 268 *s* above ν of δευτερον. 269 επιδεινησας. 272 ασπιδι ενχριμ]φθεις. Second century, written in a semi-uncial hand.
547. 11.6 × 21.8 cm. Ends of vii. 324–336 and beginnings of 357–363 from the bottoms of two columns, with accents, &c. 330 δε above the line. 333 κατακειομεν. 359 δ corr. to δ'. Second or third century, written in medium-sized round uncials.
548. 16.7 × 8.8 cm. Part of a leaf from a book (numbered on the *recto* θ and on the *verso* ι) containing on the *recto* the earlier parts of ix. 235–268 and on the *verso* the latter parts of 269–301, with numerous accents, &c. 236 σφιν. 245 ε of ημειν corr. 246 First θ of φθῖσθαι above ε erased. εν. 249 μετ' όπισθ'. 253 Φθειης. 254 κάρτος corr. from κρατος. 255 ε of κε above αι erased. 256 ε of ισχειν above the line. 259 επέτελλε corrected to επέτελλ' ο. 260 παύεο. 264 First ν of απύρους added above the line. *s* of τριποδας corr.

- 268 εριτείμ[οιο. 270 Second *a* of ἀμύμονα above the line. 272 εν[[ε]]ίκων. 274 και επι. 276 ήε γυναικων. 277 αυτι]κα [[τα]]. 286 ρ of μεγάρω corr. and *i* adscript added above the line. 288 δ of ανάεδνον corr. 290 *i* of ἔηι added above the line. 291 ε of πτολιεθρα corr. 293 Second *a* of ζαθέας corr. from η. 296 πολύρρηνες. 297 Second *i* of δωτί]νησι added later. τι]μήσουσιν. Third century, written in medium-sized irregular uncials.
- 549.** 9.3 × 10.8 cm. The middle parts of xi. 39–52 from the bottom of a column, with a few breathings, &c. 40 αμ]φιστεφες. 41 Second φ of αμφιφαλον added above the line. 45 εκδουπησαν. 51 μετ. Late second or third century, written in medium-sized round upright uncials.
- 550.** Fr. (b) 17.8 × 10.3 cm. Two fragments containing a few letters from the ends of xi. 505–516 and 521–547 and the earlier parts of 555–567 and 572–602, with stops and occasional accents, &c. 525 α]νδρες for αὐτοί. 563 ως ρα τοτ αμφ Αιαντα (a new reading). 564 τ[ηλεκλειτοι. 583 εκκεν with *i* added above the line between ε and λ by a second hand. 595 τηλε for στή δέ (a new reading). 600 ειστηκει. 602 In the margin opposite this line a critical sign †. Second century, written in small neat round uncials. On the *verso* traces of some second or third century cursive writing.
- 551.** 24.5 × 25.8 cm. Parts of two columns, of which the first is much mutilated and the second nearly complete, containing xiv. 227–253 and 256–283, with occasional stops. 232 ονομαζε. 247 ιοιμην. 249 επενυσσεν. 254 μησαε. 259 [[δ]]μητειρα (μήτειρα is mentioned by Eustathius, but not found in the MSS.). 267 ιθι. 269 omitted. 271 ομοσον αατον. 272 πολυβοτειρ[αν. 274 *s* (?) of εοντες above the line. 275 ν of μιαν above the line. 276 om. τ'. 278 νο of ονομη]εν corr. 282 πρησσουντα, τα being added by a second hand (?) above νς erased. Second century, written in a medium-sized formal round uncial, the archaic form of Z (Ɐ) being employed and Ξ being formed by three distinct strokes.
- 552.** 7.7 × 2.8 cm. A few letters from the ends of xvii. 80–94, with stops. Second century, written in medium-sized round upright uncials.
- 553.** 14.1 × 2.5 cm. Fragment of a leaf from a book containing a few letters on the *recto* from the middles of xix. 97–117 and on the *verso* from the middles of 132–151, from the tops of two columns, with accents, &c. 114 λι]πε. 134 is omitted. Third century, written in medium-sized sloping uncials.
- 554.** 8.3 × 6.1 cm. Beginnings of xix. 251–259 from the bottom of a column, with stops and occasional accents, &c. 251 χειρ]ι. Third century, written in medium-sized oval uncials.
- 555.** 3.2 × 4 cm. Parts of xix. 417–421, with accents, &c. 418 *s* of φων]ήσαντος

- added above the line. 419 σ of προσ[εφη] above the line. Third century, written in medium-sized rather irregular uncials.
556. 8.6 × 3.1 cm. A few letters from xx. 241–250 from the top of a column, with occasional stops, &c. Final ι of νομι[νη] added above the line. Second or third century, written in a careful upright hand of the oval type of uncials (cf. 26).
557. 6.6 × 6.2 cm. Beginnings of xxi. 372–382, with accents, &c., written on the *verso*, the *recto* being blank. Third century, written in good-sized uncials.
558. 13.5 × 12.6 cm. A few letters from the ends of xxii. 115–134 and from the beginnings of 143–160, from the tops of two columns, with numerous accents, &c. 118 ι of πολις corr. 121 was apparently omitted. 150 $\gammaειν[εται]$. 156 $\tau\omega$ πρ[ω] . Late second or third century, written in medium-sized round upright uncials. On the *verso* part of a third century letter beginning $\text{Πεκ[υλλο[s] Σερ[ήν[ω]}$.
559. 11.8 × 12.6 cm. Latter portions of xxii. 1–18 and beginnings of 40–57, with numerous accents, &c., from the tops of two columns. Second century, written in small neat round uncials.
560. 5.8 × 18.6 cm. A few letters from the ends of xxiii. 775–785 and most of 834–847, with occasional accents, &c. 836 τ of εφατ' corr. from θ . 847 υπ[ερπ[α]το (a new reading) τοι δ' εβοησαν . Third century, written in medium-sized sloping uncials.
561. 10 × 6.2 cm. On the *recto* beginnings of 3 lines in third century cursive. On the *verso* a few letters of xxiv. 282 and 286 and the beginnings of 318–331 from the top of a column, with numerous accents, &c. Late third or early fourth century, written in round upright uncials.

(b) *Odyssey*.

562. 12.2 × 7 cm. Latter portions of i. 131–145, with occasional accents, &c., from the top of a column. Third century, written in sloping uncials of the oval type.
563. 8.7 × 4.3 cm. Ends of i. 432–444, with occasional accents, &c., from the bottom of a column. At the end part of the title Οδυσσ[ει[a]s . Second or early third century, written in small round uncials resembling 405.
564. 9.7 × 4.2 cm. Beginnings of ii. 315–327, with numerous accents and marks of quantity, &c. Second or third century, written in medium-sized irregular uncials.
565. 8.3 × 6.7 cm. Earlier portions of iv. 292–302, with numerous accents, &c.,

- from the top of a column. 292 οἱ τὰ γ[. 297 αιθουσση. Second or third century, written in large narrow uncials of the oval type.
566. 15.3 × 4.5 cm. A few letters from the middles of iv. 685-708, with occasional accents, &c., from the top of a column. Third century, written in medium-sized uncials of the oval type.
567. 6.9 × 2.7 cm. A few letters from the ends of iv. 757-765, with accents, &c. Third century, written in medium-sized sloping uncials of the oval type.
568. 14.3 × 8.1 cm. A few letters from the beginnings of xi. 1-20, with accents, &c., from the top of a column. In the left-hand margin the title of the roll Οδυσσειας | λ μ. Third century, written in medium-sized sloping uncials of the oval type.
569. 8.2 × 12.2 cm. On the *recto* parts of 8 lines of an account (?) in second century cursive. On the *verso* parts of xi. 195-208, with occasional accents, &c. 207 ἱκ[ελ]ον και. Second century, written in a small semi-uncial hand.
570. 11.4 × 11.8 cm. Parts of xiv. 50-72, 52-6 being nearly complete, the rest having lost the earlier portions, with occasional accents, &c. 54 μαλιστα θελεις. 65 αξξι. Second century, written in medium-sized round upright uncials.
571. 7.1 × 5.1 cm. A few letters from xvi. 1-8, with numerous accents, &c., from the top of a column. 1 κ]λισηις Οδυ[[σ]]σε[vs. Late first or second century, written in good-sized round upright uncials.
572. 28.9 × 12.2 cm. Parts of two columns containing a few letters from the ends of xviii. 1-35, and the earlier portions of 56-93, with considerable lacunae; numerous accents, &c. 2 ι adscript of μάργηι inserted by a second hand. Similarly in 56 Ιρωι. 58 εφατ'. 65 Ε[υρυμα]χός τ[ε και Αν]τινοος. 66 εφατ'. 78 αλ[(so apparently, not Αν[τινοος) 12 letters] ενέ[μιπεν. Third century, written in a small neat uncial hand of the oval type.
573. 15 × 7.8 cm. On the *recto* part of a document in third century cursive. On the *verso* beginnings of xix. 452-471, with accents, &c., from the bottom of a column. 456 Οδυσσηος. 465 Παρηησσον. Third century, written in small sloping uncials of the oval type.
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- 574.** 3.9 × 13.2 cm. On the *recto* part of a list of payments for taxes, &c., mentioning βαθμῶν ε (δραχμαὶ) ια (τετρώβολον), δεσμοφυλ(ακίας) (ὄβολός) χ(αλκοῖ) β, / σύ(μ)πα(ν) (δραχμαὶ) ια (πεντώβολον) [χ(αλκοῖ) β. μερίσμου πλιυθενομένης ιε (ἔτους) Παμμέ(νους) Παραδί(σου) βαθμοῦ α Ἐρμαίου βαθμοῦ) α Δρόμ(ου) Θοήριδος . . . , τραπ(εζιτικοῦ?) ιε (ἔτους) Φαῶφι (ὄβολοὶ δύο), . . . ὑκῆς Σαραπᾶτος δούλου Ἀπολλωνίου Κλαυδίου Δημη[τρίου ἀναγρα]φομένου ἐπὶ Δρόμου Θοήριδος (δραχμῆ) α (τετρώβολον) (ἡμιωβέλιον), προσδ(ιαγραφόμενα) (ὄβολός). For πλιυθενομένη, here connected with βαθμοί, see note on 502: 43. τραπεζιτικόν is also new, and is perhaps a tax for the maintenance of the official bank; cf. 513. 37, note. For δεσμοφυλακία cf. P. Fay. Towns 53 introd., and for the pig-tax 288. Second century. 8 nearly complete lines. On the *verso* an extract from a narrative of the preservation of Eurypylus by Patroclus (cf. *Il.* xi. 575 sqq.). The text is Πάτροκλον μαθησόμενον τίς εἶη, ὁ δὲ ἐπικνῶς (l. ἐπιγνούς) καὶ ἀπολνόμενος τῆς παρατάξεως, Εὐρυπύλῳ συναντᾶ ὄν καὶ ὡς ἐκ τῆς πληγῆς ἔχοντος (l. -τα) ἀπαγαγὼν εἰς τὴν ἐκείνου σκηνὴν εἰάται. τῆς ἦ. Ἀχιλλεὺς ἔπεμψεν is to be supplied at the beginning, probably from a previous column. Second century, written in a semi-uncial hand. 5 lines.
- 575.** 11.2 × 7.8 cm. Acknowledgement addressed by Hatres son of Kouphateus, Dionys(ius) son of Prometheus and a third person to Sarapion, stating that they owed him as a year's rent for 3 arourae 2 artabae of wheat, 2 of lentils, and 2 of barley, in addition to 1 artaba of wheat and 1 of barley for seed (?), concluding with the signature of Hatres. Dated in the fourteenth year of Trajan, Phaophi (A.D. 110). Written in very corrupt Greek upon the *verso*, the *recto* containing only the title. Practically complete. 19 lines in all.
- 576.** 30.1 × 8.6 cm. On the *recto* a lease dated in the tenth year of Trajan, incomplete and much obliterated. On the *verso* a letter from Diogenes to Demetrous, nearly complete but obliterated in parts, the address being written on the *recto*. Early second century. 33 lines in all.
- 577.** 17.6 × 7.6 cm. Contract for the sale of $\frac{2}{3}$ of a πατρικὸν μέρος of a house

in the quarter Παμμένους Παραδίσου by Sarapion to Synistor and Zoilus. The formula follows the Ptolemaic style (cf. 99):—Date; ἐν Ὁξυρύγχων πόλει τῆς Θηβαίδος ἐπ' ἀγ[ορανόμων . . . [ἐπ]ρίαντο . . . παρὰ Σαραπίωνος . . . ἐν ἀ[γ]υιᾷ δέ[μοιρον] μέρος . . . καὶ αὐτόθεν ἀπέχειν τὸν Σαραπίωνα . . . τὰς συμπεφωνημένας ὑπὲρ τιμῆς . . . ἀργυρίου δραχμὰς διακοσίας ἐκ πλήρους χα(λκοῦ) (τάλαντα) ιε, πωλεῖ καὶ [β]εβαιοῖ Σαραπίων τὸ δέμοιρον μέρος . . . ὃ καὶ παρέξεται καθαρὸν ἀπὸ ἀπογραφῆς πάσης καὶ ἀπὸ γεωργ(ίας) βασιλικῆς καὶ οὐσιακῆς καὶ παντὸς εἶδους διὰ παντὸς ἐν ἀγυιᾷ τῇ αὐτῇ. Signatures of the buyers. The 200 silver drachmae are converted into copper at the usual ratio of 450 : 1; cf. P. Oxy. II. p. 187 and P. Tebt. I. p. 600. Dated in the second year of Hadrian, Tubi (A.D. 118). Nearly complete. 35 lines.

578. 13.1 × 9.2 cm. Beginnings of 15 lines from an account of judicial proceedings mentioning Σεντιανὸς νομι[κός] and Φλαούιος Πρίαμος ὁ δικαιοδός[της]. Second century.
579. 4.8 × 10.7 cm. Beginning of a document addressed to Apolinarius, strategus (cf. 484. 2), and Hierax, basilico-grammateus, by Teos and Thonis, τῶν ἀπ' Ὁξυρύγχ(ων) πόλ(εως) ἱεροτεκτόνων Ἀθηνᾶς Θοή[ριδος] ? (cf. 483. 3, note). Written about A.D. 138. 6 lines.
580. 4.2 × 16.5 cm. Parts of two columns containing official returns giving the names of persons eligible for holding various offices, the opening sentence being lost. The first has . . . εἰς ἐπιτή[ρ]ησιω τῶν κατὰ (corr. from παρὰ) φυλακὴν δεσμίων δίδωμι τὸν ὑπογεγραμμένο(ν) ὄντα εὔπορον καὶ [ἐπιτήδ]ειον . . . ; the second . . . τοῖς προούσι (i.e. the persons addressed) εἰς ἐπιτήρησιω φόρου φραγμοῦ Παεβύθεως δίδωμι τοὺς ὑπογεγραμμένους ὄντας κ.τ.λ. Second century. 11 lines in all.
581. 14.7 × 6.3 cm. Conclusion of a notification addressed to the agoranomi of Oxyrhynchus by (Caecilius) Clemens (cf. 241), asking them to register a sale of which the value was 10 talents 3000 drachmae. Cf. 241-2. Dated in the second year of Imp. Caes. Nerva Trajanus Aug. Germ., sixth intercalary day of Caesareus (Aug. 29 A.D. 99). 17 lines.
582. 10.6 × 14.6 cm. Letter from Demetrius to his brother Heraclides, beginning ἐπεμψά σοι διὰ Πετσίριος δύο στατήρας καὶ ὀκτὼ ὀβολοὺς καὶ εἴκοσι τυρία· ἐξήτασα ἔνεκα τοῦ ἄλλου χαλκοῦ καὶ τοῦ συμβόλου. ἔμαθον Ὁρίωνα ἐσχηκέναι παρ' ἐμοῦ ὥστε σοὶ ἐν (δραχμαῖς) ις ὥστ[τε] εἰς διαγραφὴν καὶ λέγοντα δεδωκέναι τῇ μεικρᾷ σὺν τῷ συμβόλῳ πρὸ πολλοῦ. Address on the *verso*. Second century. Incomplete. 14 lines.
583. 13.6 × 19.8 cm. Will of a woman leaving her property in the first instance to her husband Plution, and in the second to his two sons who had been adopted by herself, with a legacy of 100 drachmae to his daughter. Cf.

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- 489-93. Dated in the fourth year of Hadrian (A. D. 119-20). Incomplete, the ends of lines and most of the signatures being lost. 18 lines. Written across the fibres.
584. 11.6 x 7.9 cm. On the *recto* an ἀπογραφή of property at Pela addressed to Theon also called Ptolemaeus (cf. 75. 1) and Tryphon, βιβλιοφύλακες, by a woman in accordance with a decree of the praefect Flavius Titianus. Written about A. D. 129; cf. 75 and 481. introd. Incomplete, the end being lost and the ink much obliterated in parts. 18 lines. On the *verso* a similar ἀπογραφή addressed to the same βιβλιοφύλακες by Harthonis, concerning house-property at Oxyrhynchus. Written about A. D. 129. Nearly complete. 22 lines.
585. 12.6 x 9.3 cm. Conclusion of a horoscope, the date being lost except the hour of the day (the ninth). The sun and Mercury were in Aquarius, Saturn in Scorpio, Jupiter in Pisces, Mars in Sagittarius, Venus in Aries, the moon in Capricorn, ὠροσκόπος ἔσχατα Διδύμων. Second century. 9 lines.
586. 16 x 16.1 cm. Receipt for a month's ὀψώνιον addressed to Socrates by Nemesion ἐπικαλούμενος Ἄλκιμος, written in rude uncials. Dated in the sixteenth year of Imp. Caes. Nerva Trajanus Aug. Germ. Dac. (A. D. 112-3). Practically complete. 9 lines.
587. 18.8 x 8.3 cm. On the *recto* beginnings of the last 12 lines of a letter. On the *verso* ends of 14 lines of another letter, and on a narrow strip joined to this 22 lines of a third letter (beginning Ὡρ(φ) τῷ σπουδαιωτάτῳ μου φίλῳ), nearly complete but having lost the end. Second century.
588. 24.5 x 11.5 cm. Two documents glued together, of which the first is part of an application to the βιβλιοφύλακες for leave to alienate or mortgage 2 arourae, which are declared upon oath to be free from all encumbrances (cf. 483. 18 sqq.). Dated in the eleventh year of Trajan, Phamenoth (A. D. 108). Incomplete. 37 lines. The second document consists of the beginnings of 30 lines of a contract for the παραχώρησις of 2 arourae of catoecic land, similar to 504. On the *verso* Φαμε(νὼθ) α.
589. 6.2 x 11 cm. Beginning of a letter, written in a good-sized uncial hand of the second century. The text is Πομπώνιος Σεπτιμιανὸς Ἀπίωνι ἐπισκέπτῃ τῶν παρὰ ποταμὸν ἔδαφῶν (a new title) τῷ φιλτάτῳ χαίρειν. ἦν ἔπεμψας ἐπίσκεψιν κωμ[ῶν] τινων . . . Address on the *verso*. 7 lines.
590. 16.3 x 7.5 cm. Conclusion of a lease with most of the signatures of the lessees. The land was leased for three years at the annual rent of 36 drachmae, 3 artabae of wheat and 6 of barley, and ½ artaba of barley for προστατικόν. Dated in the sixteenth year of Trajan, Athur (A. D. 112). 27 lines.

591. 4.5 × 10.5 cm. Full name of Hermias son of Spartas. Second century. Complete. 3 lines.
592. 5.1 × 21.5 cm. Beginning of a petition to Sarapion, *γενομένῳ πρυτανικῷ ἀρχόντ(ι) ἱερεῖ καὶ ἀρχιδικαστῇ καὶ πρὸς τῇ ἐπιμε]λείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων*, from Heraïs, referring to a dispute with Marcus Antonius Asclepiades about an ἀσφάλεια for a sum of money. Above the petition is the last line, *τοῦ δεδ[ομένου ὑπομνήματος . . .*, of an official letter (probably to the strategus) covering the petition, which thus formed part of a series of documents arranged as in 485; cf. especially ll. 5 sqq. Dated in the seventh year of Hadrian (A.D. 122–3). 10 lines. On the *verso* 6 incomplete lines from a list of names.
593. 15.1 × 8.5 cm. Lease of 2 arourae at Νεικοστράτου ἐποίκιον ἐκ τοῦ Πτολεμαίου καὶ Φιλίσκου κλήρου from Thrasyllous to Sarapion for four years and four inundations (*βροχαί*) at an annual rent of 8 artabae of wheat and 32 drachmae, the land to be cultivated with any crop *χωρὶς ἰσάτεως καὶ ὄχομενείου* (cf. 101. 12). Title on the *verso*. Written in the thirteenth year of Aurelius Antoninus (A.D. 172–3). Incomplete, the end being lost. 29 lines.
594. 7.2 × 15.3 cm. Conclusion of a petition mentioning the praefect Sempromius Liberalis (*Λιβελάριος*). Dated in the twenty-second year (of Antoninus), Tubi (A.D. 159). 6 incomplete lines.
595. 5.3 × 11.6 cm. Beginning of a monthly return of receipts (*μηνιαίος σιτικῶν*) by the sitologi μέσης τοπ(αρχίας) Πέτνη τόπ(ων). Written in the nineteenth year of Antoninus (A.D. 156). 4 lines.
596. 6.3 × 12.9 cm. Horoscopes of two persons. The first was born in the thirteenth year of Antoninus *Μεχέρ η εἰς θ ὥρας ε νυκτός*; the sun, Mercury and Venus were in Capricorn, the moon in Pisces, Saturn and Jupiter in Aries, Mars in Sagittarius, ὠροσκόπος in Libra. The second was born in the second year of Antoninus *Φαμ[ενῶθ] λ εἰς α ὥρας δ νυκτός*, the sun being in Pisces, the moon in Gemini, Saturn and Mercury in Aquarius, Mars and Venus in Taurus. Written about A.D. 150. Nearly complete. 17 lines.
597. 12.8 × 6 cm. Letter to Macer, strategus of the division of Heraclides in the Arsinoite nome, from a *πράκτωρ ἀργυρικῶν [τιν]ων κωμῶν*, continuing *ἀπὸ τῶν [.] εἰς ἀρ[ί]θ(μησιν) Φαμε(νῶθ) συναγο(μένων) [παρὰ τῶν?] Ῥωμαίων καὶ ἀνεπικρίτων [.] ὀηλῶ τὰς τῶν ἐπικρίσεων [.]. μων ἀπὸ (δραχμῶν) ῬΑΒ (ὀβολοῦ) (ἡμίωβελίου) [.] ῬΑλη, ιθ (ἔτους) ὁμοίως [.] / (δραχμαὶ) ῬΗβ (ὀβολός)*. Second century. 10 lines, of which the beginnings are lost.
598. 9.4 × 14.2 cm. Beginning of a letter, which was left unfinished, from Andronicus to his father Statilius Phantias. Second century, written in irregular uncials. 5 lines.

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599. 5.1 × 13.4 cm. A short letter written across the fibres:—Πτολεμαίω τῷ Κανοπίτῃ τῷ φίλῳ. μηδὲν λέγε περὶ οὗ ὀφείλεις μου λογαριδίου τῶν ὑλιστηρίων ἕως δόσης αὐτῷ (l. αὐτό). Late first or second century. Complete. 3 lines.
600. 22.2 × 14.5. P. Cairo 10004. On the *recto* parts of two columns giving measurements of land and buildings. Early second century. Incomplete and much effaced. On the *verso* a similar document. Dated in the sixteenth year of Hadrian (A.D. 132). Complete. 18 lines, partly obliterated.
601. 17.7 × 11.8. P. Cairo 10005. Letter addressed to the agoranomi of Oxyrhynchus by an official (cf. 106-7), stating that Harpocras had received back from the public archives the will which he had made four years before. Dated in the nineteenth year of Trajan, Epeiph (A.D. 117). Nearly complete, but broken at the top. 13 lines.
602. 22.8 × 13.9. P. Cairo 10010. Letter from Dionysius to Heraclides, γραμματεὺς στρατηγῶν Ὀάσεως Θεβαλδος, stating that he would procure a boat (πλοῖον), and inviting him to come and stay until the boat (πλοιαρίδιον) was found. Address on the *verso*. Second century. Complete. 11 lines.
603. 18.5 × 18.5 cm. Marriage-contract, in which the husband (who speaks in the first person) acknowledges the receipt of the dowry and παράφερνα, and promises not to alienate his house-property without his wife's consent (cf. 496. 7-8). In the event of a divorce the παράφερνα were to be repaid immediately and the dowry in sixty days, with an extra allowance if the wife was ἔγκυος (cf. 496. 10). Written in a semi-uncial hand in the sole reign of Marcus Aurelius (A.D. 169-176). Incomplete, the earlier portions of lines being lost throughout, besides other lacunae. 39 lines.
604. 8.1 × 13.7 cm. Parts of 13 lines from the beginning of a marriage-contract, written (across the fibres) ἐπὶ Ἰουλίας Σεβαστῆς. Early second century.
605. 17 × 9.8 cm. Part of the conclusion of a marriage-contract with the signatures. Late first or early second century. 21 incomplete lines.
606. Height 3.5 cm. Parts of 8 lines from a marriage-contract, written across the fibres. On the *verso* parts of 2 lines of the title. Late first or early second century.
607. 16.8 × 9 cm. Parts of 11 lines from the conclusion of a marriage-contract, another column having probably preceded. Written in a good-sized round uncial hand in the fourteenth year of an emperor, probably Trajan (i.e. A.D. 110-1).
608. 23 × 11.8 cm. Letter from Horion to his sister Taëouκῶν (?) Address on the *verso*. Second century. Nearly complete, but much obliterated in parts. 25 lines.

- 609.** 6 × 7.3 cm. An order for payment:—Δέξαι παρὰ Σαραπίω(νος) το(ῦ) Ἀπολλω(νίου) δραχμὰ(ς) ἑξήκοντα ἀφ' ὧν τὸ ἐπιδέκατο(ν) (sc. διάστειλον?; cf. 610). Second century. Complete. 4 lines.
- 610.** 4.6 × 7.4 cm. Another order for payment in the same hand as 609:—Δέξαι παρὰ Διδύμου τοῦ Σαραπίω(νος) (δραχμὰς) ριβ, τὴν δὲ σπονδῆ(ν) χάρισαι, τ[ὸ δὲ? ἐ]πιδέκατο(ν) διάστειλο(ν). Second century. Complete. 4 lines.
- 611.** 15.1 × 6.7 cm. An official order, written in very bad Greek. The text is Πρὸς ὑπόμνησιν δέξαι τὰ βιβλία παρὰ Ἀπολλωνίου ἐσφραγισμ(ένα) τὰ σύμβολα{λ}α πρόσελθε Ἀγαθοκλεῖ ἔχων αὐτοῦ σύμβολα [[μετρ]] τῷ τοῦ μετρεα Σαραπάμμωνι χάριν τοῦ τετάρτου πρώτου διαστειλάτω Σαραπάμμων πρὸ τουν (l. οὐ ἂν) Ἀγαθοκλῆς διαστείλη. Second century. Complete. 13 lines.
- 612.** 9.3 × 12.1 cm. Receipt issued by the sitologi of the eastern toparchy Ταμπ(ετι) τόπων for 15 $\frac{3}{4}$ artabae of wheat μέ(τρῳ) ξυ(στῶ) καταλ() paid by Ptolemais; cf. 89, 90, 287 and 517–8. Dated in the reign of Trajan, who has the title Dacicus (A.D. 103–117). Incomplete, the beginnings of lines being lost. 7 lines.
- 613.** 6.4 × 12 cm. Receipt for 1 artaba of wheat paid out from the deposit of Diogas, with the signature of the recipient. The text is Διεστ(άλη) (πυροῦ) γενήμ(ατος) ιη (ἔτους) Ἀντωνίνου Καίσαρος τοῦ κυρίου δι(ὰ) σιτολό(γων) ἄνω τοπαρχ(ίας) Μονίμ(ου) τόπ(ων) Διογᾶς Ἀμόιτ(ος) λοιπ(ὸν) θέμ(α) (ἀρτάβη) α. (2nd hand) Φιλόξενος ὁ καὶ Φιλίσκος Διονυσίου ἐπήνε[γ]κα καὶ διάστιλόν μοι τὴν ἐπ' ὀνόματος Διογᾶτος Ἀμό(ι)τ(ος). Cf. 516. Written about A.D. 155. Complete. 6 lines.
- 614.** 10.9 × 7.8 cm. Receipt for 30 artabae of wheat paid out by sitologi to Asclepiades from the deposit of Heraclides. The text is Διεστ(άλησαν) (πυροῦ) γενήμ(ατος) τοῦ διελ(θόντος) ιθ (ἔτους) Αὐρηλίων Ἀντωνίνου καὶ Κ[ο]μμόδου Καίσαρων τῶν κυρίων δι(ὰ) σιτολό(γων) ἄνω τοπ(αρχίας) Θώσβεως τόπ(ων) ἀπὸ θέμ(ατος) Ἡρακλείδου Ἰσιδώρου Ἀσκληπιάδη τῷ καὶ Εὐδαίμονι δι(ὰ) Θεοδώρου τοῦ καὶ Ἀμμωνίου θέμ(ατος) (ἀρτάβαι) λ, / ἀρτάβ(αι) τριάκοντα. Ἐπίμαχος βοη(θὸς) σεση(μεῖωμαι). κόλ(λημα) θ. Written in A.D. 179–80. Complete. 13 lines.
- 615.** 7.2 × 16 cm. Receipt, similar to 614, for 65 artabae paid out by the sitologi of the eastern toparchy. Written in A.D. 179–80. Nearly complete. 5 lines.
- 616.** 11.9 × 11.3 cm. Receipt, similar to 614, for various amounts of wheat, making 7 $\frac{1}{2}$ artabae 8 choenices in all, paid out by sitologi to Ammonius, with the signatures of two persons not previously mentioned (sitologi?) authorizing the payment (διάστειλον). Written about A.D. 162. Incomplete. 14 lines. Written on the *verso*, the *recto* being blank.

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617. 14.8 × 7.4 cm. Receipt for $6\frac{1}{4}$ artabae of wheat paid (δισεστ(άλη) εἰς τὸ δημόσιον) ἀπὸ θέμ(ατος) Διονυ(σίου). Cf. 517-8. Written in A.D. 134-5. Complete. 7 lines.
618. 8.4 × 5 cm. Similar receipt for 28 artabae. Written in A.D. 179-80. Incomplete, having lost the beginnings of lines. 8 lines.
619. 20 × 17.3 cm. Authorization, similar to 516, addressed to the sitologi Σκὼ τόπ(ων) by Sarapion, for the payment of various amounts of wheat to different persons. Cf. 516. introd. Written about A.D. 147. Complete. 15 lines.
620. 9.8 × 7.9 cm. Similar authorization addressed to the sitologi ἄνω τοπαρχίας Σκὼ (?) τόπων by Dionysius for the payment of $12\frac{3}{4}$ artabae to Epimachus through Demetrius also called Theon, concluding with the latter's signature Δημήτριος ὁ καὶ Θεώ(ν) ἐπήνεγκ(α) καὶ ἔστιν αὐτοῦ τὰ προγεγραμ(μένα). Dated in the eleventh year of Antoninus, Thoth (A.D. 147). Practically complete. 20 lines.
621. 8.4 × 10.2 cm. Similar authorization issued by Dionysia to the sitologi Τααμπέμον (sc. τόπων) for the payment of 2 artabae. Written across the fibres in A.D. 163-4. Nearly complete. 12 lines.
622. 14.4 × 7.4 cm. Similar authorization issued by Dionysius and Apollonius for the payment of 60 artabae in all. Dated in the second year of M. Aurelius and Verus, Athur (A.D. 161). Nearly complete. 19 lines.
623. 10.6 × 7.6 cm. Similar authorization issued by Dorion, Σωσικόσμιος ὁ καὶ [Εἰλ]είθνιος, for payments to Amois and Thoteous. Written about A.D. 146. Nearly complete. 14 lines.
624. 10.7 × 5.5 cm. Similar authorization issued by Isidora for the payment of 11 artabae 8 choenices to Heraïs. Dated in the twelfth year of Antoninus, Thoth (A.D. 148). Nearly complete. 15 lines.
625. 9.1 × 11.7 cm. Similar authorization issued by Theon, Εἰρηνοφυλάκιος ὁ καὶ Ἀλθα[ι]εύς, to the sitologi μέσης τοπαρχίας Κερκευρώσεως τόπων for the payment of $3\frac{3}{8}$ artabae to Hephaestion. Dated in the twenty-second year of Hadrian, Phaophi (A.D. 137). Complete. 10 lines.
626. 8 × 7.6 cm. Similar authorization issued by Heraclides to the sitologi of the eastern toparchy Τααμπέ(μ)ον (cf. 621) for the payment of 5 artabae to Zoilus. Written in A.D. 166-7. Nearly complete. 11 lines.
627. 10 × 8.1 cm. Similar authorization issued by Alexandrus for the payment of 50 artabae. Dated in the twelfth year of Antoninus, Phaophi (A.D. 148). Practically complete. 9 lines.
628. 9.4 × 11.1 cm. Similar authorization issued by Diogenes and Chaeremon for the payment of 32 artabae to Andronicus. Dated in the twenty-second

- year of Antoninus, sixth intercalary day of Mesore (Aug. 29, A. D. 159). Practically complete. 7 lines.
629. 13.2 × 7.7 cm. Similar authorization issued by Idomeneus for the payment of $1\frac{1}{2}$ artabae in all. Dated in the twenty-third year of Antoninus (A. D. 159-60). Written across the fibres. Incomplete. 18 lines.
630. 11 × 13.3 cm. Similar authorization addressed to the sitologi Θώλθεως μέσης (sc. τοπαρχίας) by Achilles for various payments. Written about A. D. 161. Practically complete. 13 lines.
631. 11.8 × 5.7 cm. Similar authorization addressed to the sitologi of the middle toparchy Κερκεύρων καὶ Πέτνη τόπων by Alexandrus for the payment of 20 artabae to Theon. Dated in the twenty-second year of Antoninus, Thoth (A. D. 158). Complete. 12 lines.
632. 8.6 × 11.2 cm. Similar authorization addressed to the sitologi Σεπτό τόπων by Chaeremon for the payment of 2 artabae to Apollonia. Dated in the twenty-third year of Antoninus, Phaophi (A. D. 159). Nearly complete. 8 lines.
633. 11.7 × 10.8 cm. Fragment from the conclusion of a contract for the sale (παραχώρησις) of $1\frac{7}{8}$ arourae ($1\frac{1}{3} \frac{1}{2} \frac{1}{8}$, being the half of $2\frac{1}{2} \frac{1}{3} \frac{1}{9}$) of catoecic land at Μονίμου ἐποίκιον ἐκ τοῦ Νικάνδρου καὶ ἄλλων κλήρου for 900 silver drachmae to Demetrous, who was under age, through her father, with most of the signatures. Cf. 504. The land was to be delivered free ἀπὸ γεωργίας βασιλικῆς [καὶ οὐ]σιακῆς καὶ ἱερᾶς καὶ ἐτέρου τινὸς εἶδους; cf. 506. 37, note. Early second century. 25 lines.
634. 23.8 × 20.4 cm. Will of Aunchis daughter of Isas. The testatrix bequeaths her house-property, &c., to her husband Abascantus, giving to Tycharous, the slave of Diogenes, for her lifetime the right to live in the house and probably a sum of money. If Tycharous was freed within a year from the death of the testatrix, Abascantus had to give her 500 drachmae more. If she was freed after that date or not freed at all, other provisions were made. There follow (1) the signatures of Aunchis and the usual six witnesses, the seal of the sixth witness being προνομή Ἐνκανώπου (cf. 494. 31, note), (2) the docket of the μνημονεῖον, (3) the date and title; cf. 489. Dated in the eleventh year of Hadrian, Neos Sebastos (A. D. 126). Incomplete, the latter halves of lines being lost, besides other lacunae. 30 lines. Written across the fibres.
635. 14.5 × 14.5 cm. Parts of 28 lines of a petition]φ Σάνκτω ἐπάρχῳ Αἰγύπτου by Ammonius and others, beginning . . . ἐπεδώκαμεν Πακτουμη]φ Μάγνη τῷ ἡγεμονεύσαντι βιβλίδιον καὶ ἐτύχομεν . . . A date in the joint reign of Marcus Aurelius and Commodus (probably the date of the petition itself)

is mentioned in ll. 8-9. A copy of the previous petition referred to follows in ll. 12 sqq. τὸ ἀντίγρα]φον τὸ ὑποτεταγμένον. ἔστι δὲ Τίτῳ Πακτουμηίῳ Μάγνῳ. . . . It is clear from these indications that Sanctus entered office at some period later than March 28 A. D. 177, when it is known from B. G. U. 525 that T. Pactumeius Magnus was praefect, but prior to the death of M. Aurelius in March A. D. 180. His successor was very likely the Flavius Priscus (?) mentioned in B. G. U. 12; cf. P. Meyer, *Beiträge zur alten Geschichte* I. pp. 477-8.

- 636.** 10.5 x 8.8 cm. Supplementary return of property addressed to Sarapion and Sarapiades, βιβλιοφύλακες, by Ptollis; cf. 72 and 481. The formula is προσαπογράφομαι . . . δίκαιον τρίτου μέρους οἰκίας . . . μεταπεπτωκότῳ[ν] εἰς αὐτήν (sc. the writer's wife) . . . ἀπὸ ἐκπροθέσμου δανείου. The first and sixth years of Trajan are mentioned, and the return was probably made in A. D. 109; cf. 481. introd. and 483. 32. Incomplete, the end being lost. 24 lines.
- 637.** 12 x 7.5 cm. Return of property, similar to 481. The formula is ἀπογράφομαι οὕτως κατὰ τὰ προστεταγμένα τὸ κατηνητηκὸς εἰς με ἐξ ὀνόματος τοῦ πατρὸς . . . μὴ ἀπογραψαμένον, ἀκολουθῶς ἢ πεποίηται περὶ καταλείψεως ὁμολογία διὰ γραφίου Ταλαῶ . . . The twelfth year of Trajan is mentioned and the return was probably made in A. D. 109. Incomplete, the beginning and end being lost. 21 lines.
- 638.** 11.2 x 7.7 cm. Conclusion of a declaration apparently similar to 75, the best preserved portion relating to the terms upon which the property was inherited; cf. 75. 29 sqq. ἀπο]δοῦναι . . . τὸν π[ρογεγ]ραμμένον μου ἀδελφὸν . . . δραχμὰς εἴκοσ[ι καὶ] ἐνοικεῖν τὴν μητέρα ἡμῶν σὺν ἡμῖν ἐν μιᾷ τῶν προγεγραμμένων οἰκιῶν οἰκία ἐπὶ τὸν τῆς ζωῆς αὐτῆς χρόνον ἐφ' ὃν καὶ διατρέφειν ἡμᾶς αὐτήν. καὶ ὀμνύω κ.τ.λ. Dated in the sixteenth year of Trajan, Athur (A. D. 112). 30 lines, much obliterated.
- 639.** 19.8 x 11 cm. Lease of an ἐλαιωνοπαράδεισος [ἐν] ᾧ φύνικες καὶ ἕτερα ἀγρόδρα (l. φοίνικες . . . ἀκρόδρα) at Psobthis in the middle toparchy by Sarapion and Exacon and their mother Caecilia Polla (cf. 506. 3-4) to Horus, a Persian of the Epigone, for three years from Tubi of the seventh year of Trajan, the annual rent being 160 drachmae, paid half in Athur and half in Choiak; and 3 artabae ἐκλεκτῆς . . . Written in the seventh year of Trajan (A. D. 103-4). Incomplete. 40 lines.
- 640.** 12.1 x 11.6 cm. Conclusion of a lease of land, ending τῆς δὲ μισθώσεως βεβαιουμένης μετρέιτω ὁ μεμισθωμένος ὑπὲρ τοῦ μεμισθωκότος) εἰς τὸ δη(μόσιον) τὸ κατ' ἔτος ἀπότακ[ο]ν καὶ ἀπὸ τῶν προκειμένων τῆς προχρήσεως πυροῦ ἀρτάβας δέκα ὀκτῶι τῷ μὲν ἐνεστῶτι ἔτει ἀρτάβας πέντε τῷ δὲ ἰσιόντι ἔτει ἀρτάβας δέκα τρεῖς, ὧν πάντων κατ' ἔτος δώσει τῷ μεμισθωκότι τὸ θέμα καθαρὸν ἀπὸ πάσης δαπάνης ἢ

- ἀποτισάτω ὃ ἐὰν π[ρ]οσοφειλέσῃ μεθ' ἡμιολίας, καὶ ἡ πρᾶξις κ.τ.λ. Dated in the fifth year of Hadrian (A. D. 120-1). 23 lines.
- 641.** 26.1 × 7.6 cm. Notice from Dio[nysius] (cf. 346) to the agoranomi concerning the cession (?) of 5 arourae of catoecic land; cf. 47-8. Dated in the fourth year of Trajan, Neos Sebastos (A. D. 100). Incomplete, being in two fragments of which the first has only the beginnings of lines. 25 lines in all.
- 642.** 20.7 × 14.3 cm. Conclusion of a letter from Anoubion son of Julius, *γενόμενος γραμματεὺς διοικήσεως*, to a high official, ending *καὶ ἡμεῖς ψ[υ]ν ἀπολαύσωμεν τῷ χρηστῷ ὑμῶν ἤθει, πρὸ πάντων γὰρ πεφροντίκαμεν τῆς πρὸς ὑμᾶς καὶ τοὺς ὁμοίους ὑμῖν ἀγαθὸς εὐνοίας καὶ ἀρετῆς ἢ τῶν ἄλλων ἀπάντων. ἔρρωσο, κύριε.* Second century, written in a large semi-uncial hand. 12 lines.
- 643.** 9.3 × 14.8 cm. Upper portions of two columns of an account of payments for various purposes, the silver drachmae and copper obols being kept distinct. *ναυλωτικῆς (δραχμαὶ) η* (or *π?*) occurs. Second century. 13 lines in all.
- 644.** 23.2 × 19.7 cm. Letter from Dionysas to his sister Nice, asking her to send him a letter *ἐπὶ τὸ Βουκεφάλι(ο)ν*, &c., written in rude uncials. Second century. Incomplete. 24 lines.
- 645.** Fr. (a) 12.4 × 9.6 cm. Two fragments, containing the latter portions of lines of two letters, the first (8 lines) to the writer's sister, the second, which is much longer, to his brother Enthesmus with reference to farming operations, &c.
- 646.** 22 × 18 cm. Will of Plution son of Ischyron, written in the reign of Hadrian (A. D. 117-138). The testator bequeaths his house-property, &c., to his sons, of whom one was *ἐνήλιξ*, another *ἀφήλιξ*, in equal portions, except . . .] *ξυλίνης μεγάλης καὶ κλείνης ἀκανθίνης σὺν χαλαδρίῳ καὶ ἰστοῦ γερδιακοῦ . . . καὶ δίφρου [τετρ]απόδου καὶ κουρικοῦ ξυλίνου ἃ ἔσται καὶ ἕκτακτον τοῦ . . . ἀφήλικος*, and there are other legacies to his wife Sarapous and to the nurse of his children. At the end are the signatures of the testator and six witnesses, two of whose seals are *Διδ[σ]* and *Ἀρπ{ο}υκράτου* respectively, docket and title; cf. 489-495. Written across the fibres. Incomplete, having lost the beginnings and ends of lines. 33 lines.
- 647.** 15.2 × 8.4 cm. Beginnings of lines of the will of a woman, dated in the eighth year of an emperor. Early second century. 18 lines, the writing being across the fibres.
- 648.** 28 × 8.6 cm. Fragment of the will of Sarapion, written in the reign of Hadrian (A. D. 117-138). The village (?) of *Ψαλβῶ* is mentioned. Parts of 43 lines, written across the fibres.
- 649.** 26.2 × 15.1 cm. Latter portions of lines of the will of Heracles son of

Sarapas, leaving his property to his two sons Sarapas and Petosarapis who have to make a payment to Zoilus. The seal of one of the witnesses is Ἀθηναῖς. Early second century. 27 lines, written across the fibres.

650. 7.7 × 13.6 cm. Parts of 11 lines from the beginning of a will of a woman, written in a small semi-uncial hand across the fibres in the late first or early second century.

651. 12 × 12.2 cm. Beginnings of 13 lines of the will of Amois, dated in the eleventh year of Hadrian (A. D. 126-7). The testator leaves his property to his children, a guardian being appointed for them, if minors, until they reached τῆς κατὰ νόμους ἡλικίας (i. e. twenty-five years probably; cf. note on 491. 6). Written across the fibres.

652. 7 × 12.5 cm. Ends of 12 lines from the will of a woman, written across the fibres. Early second century.

653. Height 22.7 cm. Two fragments of a long roll, the first (a) containing two columns of a list of payments for ἀπόμοι(ρα), ἐπαρού(ριον), ναῦ(λον?) φο(ρτίων?), and σπονδ(ή) (cf. 525. 7, note), by various persons for different years ranging from the twenty-first (of Antoninus) to the third of Marcus Aurelius and Verus (A. D. 162-3). 46 lines. Fr. (b) contains the ends of 16 lines of another column of the same taxing-list, and on another selis in a different hand an account of a trial held before the praefect L. Volusius Maecianus. The surface of this selis is much damaged and much of the writing of the upper portion has been obliterated. The dispute arose in connexion with a mortgage upon the property of Voltimus which had been seized by the creditor, Sempronius Orestinus. The advocates Isidorus and Crepinus (l. Crispinus?) appear for Orestinus and Voltimus respectively, and a previous trial before the chiliarch Honoratus is mentioned. Lines 1-2 Ἐ[ξ] ὑπομνη-
 μ(ατισμῶν) Λουκίου Οὐολουσίου Μα[ικι]ανοῦ [(ἔτους) κ . Ἀντω]νίνου Καί[σαρο]ς
 τοῦ κυ[ρίου] .[. . .]α, εὐξ[. . .] .[. . .]ου Ἰουλίου Ο[ύ]ολτίμου [ἐν?] Παραιτονίῳ
 τοῦ καὶ ὑπακούσαντος, παρ[ό]ντος Σεμπ[ρωνίου] Ὀρεστίνου [τ]οῦ Σεμπρωνίου
 [Τ]αραντίνου Lines 9-10 . . . τῆς κο[λω]νείας . . . [π]ρᾶγμα ἦν ἐνθάδε ἄγεσθαι.
 Ἰσιδώ[ρου] ῥή[τορος] ὑπὲρ Σεμπ[ρωνίου] Ὀρεστίνου ἀπο[κ]ριναμένου ἐπὶ Σεμπρωνίου
 Ὀνοράτου χιλιάρχου ἡρῆσθαι τὸ πρᾶγμα καὶ κατακεκρίσθαι τὸν Οὐόλτιμον. In
 l. 14 Ἰουλίου Φίδου γραμματέως occurs. Lines 18 sqq. . . . Ὀρεστίνου λέγοντος
 νομίμο[ι]ς κεχρήσθαι, Μαικιανὸς εἶπεν “ ταν[18 letters κ]έρδου[ς] . . .] φιλεῖ
 γείνεσθαι λέγεταιί σοι, περὶ μὲν τοῦ δανίου συνέστηκ[ε]ν ὡς ἔκρινεν ὁ χιλίαρχο[ς]
 . . . [.] . πολλῶ πλ[ι]ονές εἰσω ἢ τὸ δάνειον· ἀπόλαβε τὸ δάνειον καὶ
 ἀπόδος τὰς ὑποθήκας.” Ἰσιδωρος εἶπεν “ [. . .]νη . [. . . .] . σι ἀπενεγκάμεθα
 πάντα τὰ τούτου χωρία· δικαίως τοῦτο πρὸς ἡμᾶς λέγεται. ἐντυχόντων δέ τινων
 [καὶ λεγόντων [.] κολωνεία ὀφέι[λε]σθαι καὶ Φ[ι]δ[ου] [δ]ανιστὰς εἶναι, Ὀνοράτος

ἐκέλευσεν αὐτὰ πραθῆναι.” Μαικιανὸ[s εἶπε]ν· “σὺ τὸ [δάνιον λ]άβε καὶ περὶ τῶν λοιπῶν μὴ φρόντιζε.” Ἰσιδώρος εἶπεν· “καὶ τοὺς τόκους ἀποδότω.” Μαικιανὸς εἶπεν· “[σὺ τα]ύτας καρπ[οῦ.” Ἰσιδώρου λέγοντος μὴ κεκαρπῶσθαι, Μαικιανὸς εἶπεν· “σὺ ἐνεβάδευσας. εἴτε οὖν πάρεισιν οἱ ἀντίδικ[οι] εἴτε μὴ πάρεισι, δικαστῆν λήμψονται ὅς παρακολουθῶν τῆι Ὀνοράτου κρίσει τὴν Κανωπίτιν ἐξετάσει ἵνα μήτε ὁ δανιστῆ[s καρπ]ωθῆῖ μήτε ὁ χρεώστης, μηδέτερος δὲ ἐν κέρδει γένηται.” Ὀρεστίνου πάλιν λέγοντος μὴ εἶναι παρ’ ἐαυτῷ τὰ ὑπάρχοντ[α,] Μαικ[ι]ανὸς εἶπεν· “θέ[λ]ων καὶ μὴ θέλων ἀποκαταστήσεις αὐτῷ. ὅπερ ἐὰν μὴ ποιήσης οὐ μόνον κατακριθήσει ἀλλὰ καὶ δαρήσ[ει . . .] μόν[ο]ν εἴ τινες δὲ ἄλλοι ἐνόχους ἑαυτοῖς νομίζουσιν εἶναι τὰς ὑποθήκας αὐτοὶ ὄψονται 24 letters [δι]καστῆν λαβεῖν.” Κρηπίνου λέγοντος “ὄν ἐὰν σὺ δῶς,” Μαικιανὸς εἶπεν· “ὁ χιλιάρχος ὄν μεταπέμπειν δικα[ιο]ῦμεν.”

The remains of the date show that the trial took place before the end of the reign of Antoninus Pius, and the praefecture of L. Volusius Maecianus, which has been the subject of much dispute (cf. P. Meyer, *Hermes* xxxiii. p. 262 and Stein, *Oesterr. Jahreshefte* ii, *Beiblatt* Col. 107 and *ibid.* iii, Col. 222), therefore began before May A. D. 161. The supposed praefecture of Postumus (B. G. U. 388) in A. D. 161 may now be finally dismissed (cf. P. Meyer in *Beiträge zur alten Geschichte* I. p. 478), but some doubt is thrown upon the date assigned by De Ricci (*Proc. Soc. Bibl. Arch.* 1902 p. 65) and P. Meyer (l. c.) to the praefecture of T. Furius Victorinus, since the praefecture of L. Volusius Maecianus may occupy the whole period between the praefectures of M. Sempronius Liberalis and M. Annius Syriacus. 29 lines.

INDICES

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 ΗΓΑΝΗΗΤΗ
 ΟΦΘΑΛΜΟΙΣΑΥ
 ΟΥΔΑΧΟΨΩΕΙ
 ΛΥΝΑΟΙ ΚΑΙ
 ΚΑΨΩΜΙΑ
 ΟΙ
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 ΟΙ

107A

NO. 406 verso

ΕΝΑΝ ΓΕΕΤΗΝ
 ΔΙΣΕΝΑΥΤΗΚΤΙ
 ΤΤΟΥΜΕΝΟΙΔΕΗΝ
 ΚΑΠΕΚΡΙΘΗΝΤΑΙΗΤ
 ΟΥΜΟΚΑΙΡΕ ΙΤΑΧΤΟΚ
 ΕΞΑΙΡΕΤΙΣ
 ΚΑΙΝΕΧ
 ΚΑΙΝΕ
 ΕΙΣΙΝΟΙΜΑΤΕΥΡΗΚΑΝ
 ΕΖΗΚΑΝ ΚΑΙΕΠΟΡΕΥΘΗ
 ΟΛΙΓΑΔΕΠΕΡ
 ΤΟΙΣΚΑΙΡΟΙΣ
 ΛΟΓΟΥΣΚΑΙΤΙ

107B

NO. 403 recto

ΤΟΥΣ
 ΟΦΘΑΛΜΟΥΣ
 ΚΑΙΕΠΕΡ
 ΕΙΣΙΝΟΙΜΑΤΕ
 ΤΚΟΜ
 ΔΟΥΨ
 ΤΟΥ
 ΠΕΤΕΙ
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